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EDITED BY

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REPORT OF THE PALI TEXT SOCIETY FOR THE YEAR 1909

THE work of the Society has gone steadily on during the past year. We have brought out the remainder of vol i. of the Dhammapada Commentary by Professor Norman, including his introduction to that interesting work. I am glad to see that he practically endorses the opinion I expressed long ago that it is not by Buddhaghosa. An absolutely final decision can only be given when we are able to answer the question: 'Is the vocabulary of its author different, and if so, how far different from that of Buddhaghosa?' And to answer that question we want more texts and a better dictionary.

The greater part of this Journal, the other issue for the year, is occupied, it will be seen, with work preparatory to the Society's dictionary. Next year's issues will be the third volume of the Dīgha, and an index to the five volumes of the Anguttara. Similar indices to the Dīgha and Majjhima are already being arranged for, and it is hoped to publish, in succession, indices of a similar kind to all the canonical texts. Such indices are really indispensable as preliminary work for the complete dictionary we hope eventually to have, and they will be a constant help to the much needed critical study of the texts themselves.

Of course we want other indices. We ought to have, not only indices to all important words in each text, but to each important subject in all the texts. But we cannot keep the dictionary waiting for all or any of these valuable

indices. That would mean postponing it to the Greek Kalends. NOW A DICTIONARY IS URGENTLY WANTED AT ONCE. We have sufficient funds in hand to pay for one twice the length (and probably about ten times as good) as Childers's. The only sensible thing to do is to face the facts of this particular case, and to set to work to do what we can.

And the position we have to face, so far from being beset with difficulties, is really full of hope, and affords no excuse at all for delay. The St. Petersburg dictionary was started in 1850. With no trouble at all about money, with two distinguished scholars able to devote their lives to the work, and others ready and able to help, it was 1875 before the last of its stately folios saw the light. We have reasonable expectation of being able to do not only as well, but better than that—that is to say, that in less than twenty-five years we shall have published not only a working dictionary at once, but also, after that, a second enlarged dictionary, as good in every respect for canonical and later Pali as Böthlingk-Roth is for Vedic and Sanskrit.

The first steps are conditioned by the finance. There are not sufficient funds to pay anyone to devote his whole time to the work, and each of the Pali scholars in Europe has to give the main part of his time to other work. It is impossible therefore to follow the method of the St. Petersburg lexicon, which we should otherwise have wished to do. This difficulty has, however, been overcome by a sufficient number of competent scholars having undertaken to write the dictionary articles for all words beginning with a certain letter or letters. The names of these co-workers are ample guarantee for the scholarship of the work, and sufficient uniformity for all practical purposes is insured by the co-workers having agreed to the observance of certain simple rules.

The size of the work is again determined by the finance. We have enough to pay for twice as much matter as is contained in Childers's. And in this connection I have the pleasure of announcing that the Bavarian Academy has set

aside this year, from the Hardy fund, the sum of £37 10s. for the dictionary, in which the donor of the fund took so much interest. Professor Hardy had undertaken, when he died, to do the vowels and to act as sub-editor. I am very glad to say that Professor Ernst Kuhn has stepped into the breach created by the lamented death of Hardy. Had Hardy lived, the first instalment of the dictionary would have been out by now; and we may hope that Professor Kuhn will soon put an end to the delay that has resulted from the unexpected and irreparable loss that we sustained.

The dictionary will appear in four volumes of about 250 pages each, the authorship of each being as follows:

Vol. I.: Vowels. Professor Kuhn.

Vol. II.: K—N. Professor Windisch with Professor Duroiselle (K—GH) and Dr. Rouse (C—JH) as co-workers.

Vol. III.: P—M. Professor Geiger with Dr. Bode. (B—M) as co-worker.

Vol. IV.: Y—H. Professor Andersen with Dr. Sten Konow (S and H) as co-worker.

The produce of the sales will be placed on deposit in the bank. The necessary *vorarbeiten* for a Second Edition, at least twice as large as the working dictionary, to be published at once, will be pushed forward as fast as the funds of the Society allow. By the time that these preliminary studies are sufficiently advanced to render the preparation of this Second Edition advisable, there will be enough funds in hand, if not to pay the whole cost, still enough to make it comparatively easy to raise the rest of the amount required. By that time we shall have the Visuddhi Magga and other works of Buddhaghosa before us, and probably the rest of Dhammapāla; we shall have learnt to distinguish somewhat between the gradual changes in the connotation of words; and shall perhaps have got to know something about the history of the language and of the ideas expressed in it.

Meanwhile we shall have had, for ten years or so, a good working dictionary to use. Nine-tenths of the texts now accessible to scholars have been published since Childers's,

and it is quite unnecessary to discuss the probability of the particular degree of improvement that we reasonably hope to show, even in this First Edition. The plan, therefore, imposed upon us by the necessities of finance has, in point of fact, great advantages. To attempt a perfect dictionary would, in any case, be quite foolish in the present state of our studies. The plan adopted is not only the only feasible one, but it will at the same time provide us with the help we want for the next ten years, and also the funds for a better and more complete dictionary just at the time when it would be wise to undertake it. The important point is to get the First Edition out quickly, so that those funds may begin to accumulate as soon as possible.

Finally—besides this new edition of Childers's, which is to be preparatory to a really satisfactory Pali dictionary—it is contemplated also, before very long, to publish a short dictionary, without references, for the use of students. The Society hopes in this undertaking to have the assistance of Professor Duroiselle of Rangoon.

T. W. RHYS DAVIDS.

LEXICOGRAPHY

WORDS BEGINNING WITH S

By DR. STEN KONOW

REVISED AND ENLARGED

By PROFESSOR DINES ANDERSON*

Sa 1. The letter s (*sa-kāra*, m. Kacc. 37).

2. A prefix used as first part of compound adjectives and adverbs, in the sense of with, common to, same as *sadevaka*, V. i. 8 (with the devas); *sadhammin* (having similar faith); *sajāti*, J. A. ii, 108[23] (having the same origin). Often opposed to *a-* and other negative prefixes, sometimes nearly pleonastical; *sa-kūbbato* (opp. to *a-kubbato*), Dhp. v. 52 (51); cf. *sace* (opp. *noce*), see *sa* 4, below.

3. The numeral one in *sakiṁ*, *sadā*, etc.

4. The base of a demonstrative pronoun, that, he, she. The nominative sing. masc. is *sa*. Dhp. 142, S. N. 89; or *so*, V. i. 5; nom. sing. fem. *sā*, V. i. 5. The final *o* of *so* is often changed into *v* before a vowel, and a short vowel is lengthened after this *v*; thus *svājja*, S. N. 998, instead of *so ajja*; *svāhaṁ*, J. A. i. 167[9] instead of *so aham*; *svāssa* instead of *so assa*; *svāyam*, V. i. 2; Sum. i. 37 instead of *so ayaṁ*; *sveva* instead of *so eva*. The following vowel is dropped in *so mam*: It. 57 for *so imaṁ*. The base *sa* also occurs in *sace*, *seyyathā*, which see. It is used as affirmative particle (indecl.); *sa kho so bhikkhu*, M. i. 37; D. i. 63.

Other cases are formed from the base *ta*, which see.

The base in compounds is *tad*, e.g. *tadabhimukha*, Dhp. A. 88 (before him), or sometimes *taṁ*, e.g. *taṅkhaṇe*, Dāṭh. iv. 31 (at that time).

• *Taṁ*, *tad* is used as an adverb meaning there, then,

* Some words of philosophical or psychological import have been treated by Mrs. Rhys Davids.

therefore; thus, *yena Uruvelā tad avasari*, V. i. 27; *taṁ suṇātha*, D. ii. 76 (listen then); *yathā taṁ*, It. 99; Sum. i. 37 (as, like); *taṁ yathā*, as follows, namely.

Some case-forms are used as adverbs; thus, *tasmā* and *tasmā hi*, therefore; *tasmā ti ha*, therefore; *tena* and *tena hi*, therefore, then.

The base *ta* is often replaced by *na;* thus, *naṁ*, V. i. 25; J. A. iv. 171[12]; *namhā; ne*, V. i. 21; *nesaṁ*, V. i. 19; *nehi*, J. A. iv. 22[25], etc.

5. According to Buddhaghosa on M. i. 9[28] abbreviated from *assa*. At S. N. 1111. Trenckner reads: *evam 'sa tassa carato*, *sa* used pleonastically (see § 4 at the end).

6. (*sva*) own M. i. 366, D. ii. 209; S. N. 905; J. ii. 7[27], iii. 164[14]; V. V. lxxxiv. 52. Frequently used in composition; thus, *sadesa*, Dāṭh. i. 10 (own country); *sanāmena* in his own name. By confusion with *sa* 1 (=*saha*) we have instr. *sa-ñātihi* (together with my relatives), B. v. 16; *sa* refers also to the 1st and 2nd person.

7. =*cha* (sa. *ṣaṣ*, *ṣaḍ*) only in compounds, by sandhi also *so-*, *saḷ-*, see *sāha* (J. A. i. 168[15]; Ai. 80[7]), *soḷasa*, *saḷāyatana*.

sa-Inda (*sendra*), together with Indra, D. ii. 261, 274.

sa-uttara, having something beyond; inferior, D. i. 80[9]; ii. 299=M. i. 59; Dh. S. 1292, 1596; Asl. 50.

sa-uttaracchada, n., a carpet with awnings above it, D. i. 7[12], etc.; A. i. 181[24]; V. i. 192[10]; ii. 163[25].

sa-uttaracchadana, n., the same as the foregoing, D. ii. 187; Sum. i. 87.

sa-uttaribhaṅga, together with dainty bits, J. A. i. 186[10].

sa-udaka, with water, wet, V. i. 46.

sa-udariya (*sodarya*), born from the same womb, uterine brother, J. iv. 417[19] (cf. *sodariya*).

sa-uddesa (*soddeśa*), with explanation, It. 99.

sa-upavajja, having a helper, M. iii. 266[30].

sa-upādāna, with attachment, M. ii. 265[4].

sa-upādisesa, having the skandhas remaining, S. N. 354; It. 38[6]; Nett. 92[23]; Abh. S. vi. 14.

sa-ummi and *sa-ūmi* (*sormi*), together with the waves, It. 57[12]; 114[4].

saṁ (*sam*), prefix implying 'conjunction, completeness,' etc., Abhidhānap. 1170, Payogasiddhi ii.

saṁyata and *saññata* (*saṁyata*), tied, fastened; restrained, self-controlled, D. ii. 88; S. i. 79[18]; S. N. 88, 156, 716; Dhp. 24, 362; J. i. 188[11]; Mil. 213[6].

saṁyatatta (*-ātman*), having one's self restrained, S. N. 723; 216; 284 (*saññat°*).

saṁyatacārin, living in self-control, Dhp. 104 (*saññata°*).

saṁyatapakkhuma (*-pakṣman*), having the eyelashes close together, V. V. A. 162[27].

saṁyatūru (*-oru*). having the thighs pressed together, having firm thighs. J. v. 89[21]; 155[19] (*saññat°*).

saṁyattika, m. (*sāṁyātrika*), a sea-trader.

saṁyam, I., to practise self-control, S. i. 209[27]; *saññame* (caus.), to restrain, Dhp. 37; *saññāme°* (caus.), do., Dhp. 380 (imper. *saññāmaya*).

I. *saṁyama* and *saññama*, m. (*saṁ°*), restraint, self-control, abstinence, S. i. 21[25]; 169[32]; D. i. 53[1]; V. i. 3[28]; It. 15[21] (*saññama*); S. N. 264; 655; Sum. i. 160.

II. *Saṁyama*, name of a king in Benares, J. A. v. 354 (various reading), 374[24].

saṁyamana, n., fastening, J. v. 202[23].

saṁyamanī, f., a kind of ornament, J. v. 202[24] (*saṁñamanī*).

saṁyācikā, f., the begging together of materials, Pāt. Sangh. 6 = V. iii. 149 ff., J. A. ii. 282[17], 283[1] (read *saṁyācikāya* instead of *saṁyācikāyo* or *saññācikāyo*).

saṁyuga, n. (1) Union; harness, Thag. 659. (2) Strife.

saṁyuj, to unite. *saṁyujjanti* (pr. pass.), S. iii. 70[11]; *saṁyoje* (caus.), to put together, endow with, D. ii. 355; S. v. 354[2]; caus, J. A. i. 277[25]; *saṁyojita* (p.p.p.), J. A. i. 269[24]; to wed one to (instr.), J. A. iii. 512[25]; iv. 7[15].

saṁyuta, connected, combined, S. N. 574 (*saññuta*), 1026.

I. *saṁyutta* (*-yukta*), joined, connected, tied, S. iv. 163; S. N. 194 (*saññutta*), 300, 304; It. 8[18]; Saddhammopāyana 211.

II. *saṁyutta* (*yukta*), a section of the scriptures, V. ii. 306[35];

especially the groups of suttas contained in the Saṁyutta Nikāya, S. i. 1, etc.; J. A. ii. 58[25].

saṁyuttaṭṭhakathā, f., the Commentary (Sāratthapakāsinī) on the S., J. A. v. 38[4].

saṁyuttanikāya, m., one of the divisions of the Sutta Pitaka, Mil. 137[17]; Sum. i. 15[8]; G. V. 56; Sās. 73[5]; 148[22]; Mahābodhiv. 94 f.

saṁyutta-bhāṇaka, m., a repeater of the S., Mil. 342[1].

saṁyūḷha and *saññūḷha* (*samūḍha*), uttered, recited, D. ii. 267[19]; M. i. 386[13] (*saññūḷha*); *saṁrūḷha*, Sum. i. 38.

saṁyoga, m., union, association; conjunction; intercourse; bond, fetter, V. ii. 258[32]; M. i. 498[15]; S. i. 226[4]; iii. 70[11], 143[10]; iv. 36[7]; S. N. 522, 733; J. A. iii. 12[5] (*saññoga*).

saṁyojana, n., bond, fetter, S. iv. 163, etc.; especially the fetters that bind man to the wheel of rebirth, A. i. 264; M. i. 483; S. i. 23; V. i. 183; It. 8, 18; S. N. 62, 74, 621; Nett. 49; Dhp. 31, 221, 342; J. i. 275[18]; ii. 22[26].

The ten fetters are (1) *sakkāyaditthi*; (2) *vicikicchā*; (3) *sīlabbataparāmāso*; (4) *kāmacchando*; (5) *byāpādo*; (6) *rūparāgo*; (7) *arūparāgo*; (8) *māno*; (9) *uddhaccaṁ*; (10) *avijjā*. The first three ones are the *tīṇi saṁyojanāni—e.g.*, M. i. 9; A. i. 231, 233; D. i. 156; ii. 92 f., 252; S. v. 357; 376; 406; P. P. 12, 15; Nett. 14; Dh. S. 1002; Sum. i. 312. The seven last are the *satta saṁyojanāni*, Nett. 14. The first five ones are called *orambhāgiyāni—e.g.*, A. i. 232 f.; ii. 5, 133; v. 17; D. i. 156; ii. 92, 252; M. i. 432; S. v. 61, 69; Thig. 165. The last five are called *uddhambhāgiyāni—e.g.*, A. v. 17; S. v. 61, 69; Thig. 167; Thig. A. 159; Dhp. A. 421.

A different enumeration of the ten saṁyojanas, Dh. S. 1113, 1463 (*kāmarāga, patigha, māna, ditthi, vicikicchā, sīlabbataparāmāsa, bhavarāga, issā, macchariyā, avijjā*); compare, however, Dh. S. 1002. Both lists are given in Abh. S. vii. 1, the first as belonging to the Suttantas, the second as belonging to the

Abhidhamma. Issā and macchariyā are, however, called saṁyojanas in D. ii. 276.

Different enumerations of seven saṁyojanas, A. iv. 7 and 8, *cf.* i. 223.

A list of eight saṁyojanas, M. i. 361 ff.

Compare also *ajjhattasaṁyojano* and *bahiddhā-saṁyojano puggalo*, A. i. 63 f.; P. P. 22; *kiṁ-su-saṁyojano*, S. i. 39 = S. N. 1108.

saṁyojaniya (*saññojaniya*), connected with the saṁyojanas, favourable to the saṁyojanas, A. i. 50; S. ii. 86; iii. 166 f.; iv. 89, 107; Dh. S. 584, 1125, 1462; Asl. 49. Used as a noun, with *dhammā* understood, S. N. 363, 375.

saṁrakkh (*-rakṣ*), to guard, to ward off, Saddhammopāy. 364.

saṁrakkhaṇa (*-rakṣaṇa*), n., preservation.

saṁrambha, m., impetuosity, rage, Dāṭh. iv. 34; compare *sārambha*.

saṁrahita, devoid of, Dhp. A. 111.

saṁrāga, m., passion, J. A. iv. 22[24]; cf. *sārāga* (opp. *virāga*).

saṁrāva, m., uproar.

saṁruc 10, to find pleasure in, S. N. 290; 306; 405; *sama-rocayi* (aor.) J. A. iv. 471[28].

saṁrūh 1, to grow, to cause to prosper, J. A. iv. 429[30]; p.p.p. *saṁrūḷha*, grown together, healed, J. A. v. 344[14]; iii. 216[13] (*saṁrūḷha-vaṇa*, mfn.).

saṁvacana, sentence, Asl. 52.

saṁvacchara (*-vatsara*), m. and n., a year, D. ii. 327; Dhp. 108; J. A. ii. 80[1]; Saddhammopāy. 239; n. pl., *saṁvaccharāni*, J. A. ii. 128[10].

saṁvacchara (*sāṁvatsara*), m., an astrologer, Sen. Kacc. 191 (393).

saṁvaṭṭ (*-vart*) 1, to be dissolved, to pass away, A. ii. 142; D. i. 17; Sum. i. 110; It. 15; instead of *saṁvaṭṭa-māno*, J. A. i. 189[14], read *saṁvaddhamāno*.

saṁvaṭṭa (*saṁvarta*), m., the rolling up, or destruction, of a kappa, It. 99; P. P. 60; Saddhammopāy. 484, 485; °*viraṭṭa*, n., rolling up and rolling out, a period

within which dissolution and evolution of the world takes place, D. i. 14; A. ii. 142; It. 15, 99; P. P. 60.

saṁvaṭṭanika, turning to, being reborn, D. i. 17.

saṁvaḍḍh (*saṁvṛdh*) 1, to grow up; *saṁvaḍḍha*, grown up, V. i. 6; *saṁvaddha*, grown up, brought up, D. i. 75; ii. 38; *saṁvaddhamāna*, subsisting, J. A. i. 189[14] (thus read instead of *saṁvaṭṭamāna*); *saṁvaḍḍheti* (caus.), to rear, nourish, bring up; to enlarge; *saṁvaḍḍhiyamāno* (pr. part. pass.), J. A. i. 231[27]; *saṁvaḍḍhito* (p.p.p.).

saṁvaṇṇ (*saṁvarṇ*) 10, to describe, explain; to praise V. iii. 73; *samavaṇṇayuṁ* (aor. 3 pl.), J. A. v. 292[8]; *saṁvaṇṇito*, M. i. 110[5].

saṁvaṇṇana (*-varṇana*), n., description, praise, J. A. i. 234.

saṁvaṇṇanā, f. id., Papañcasūdanī on M., No. iii.

saṁvatt (*saṁvṛt*), to lead, conduce, be subject to, A. ii. 54; V. i. 10 = S. v. 421; It. 71 f.; J. A. i. 97[21]; *saṁvatteyya* (opt.), V. i. 13.

saṁvattanika, conducive to, A. ii. 54, 65; It. 82; K. V. 618; J. A. i. 275[5]; Nett. 134 = S. v. 371.

saṁvad, 1, to agree, M. i. 500.

saṁvadana, n., a certain magic act performed in order to procure harmony, D. i. 11; Sum. i. 96; 'Dialogues of the Buddha,' by Rhys Davids, i. 23.

saṁvaddha, see *saṁvaḍḍh*.

saṁvaddhana, n., increasing, causing to grow; J. A. iv. 16[23].

saṁvar, 1, to restrain, hold, Mil. 152; to restrain oneself, V. ii. 102; pres. *saṁvṇoti* and *saṁvṇāti*, Kacc.; p.p.p. *saṁvuta*, which see.

I. *saṁvara*, m., closing, restraint, one of the padhānas, A. ii. 16; S. iv. 189 f.; It. 28, 96, 118; P. P. 59; S. N. 1034; V. ii. 126; Dhp. 185; Nett. 192; Sad-dhammopāy, 371.

II. *Saṁvara*, m., name of the youngest of a hundred sons of King Brahmadatta, J. A. iv. 131 ff. 2. Name of an Ājīvīka, J. v. 87[24]. 3. Name of a demon, J. v. 452[31].

Saṁvarajātaka, n., the 462d Jātaka, J. A. i. 136[12]; ii. 17[26]; Sās. 99.

saṁvaraṇa, n., covering.

saṁvarī (*śarvarī*), f., night, J. A. iv. 441[6]; vi. 243[13].

saṁvas, 1, to live; to associate, A. ii. 57; V. ii. 237; P. P. 65; Dhp. 167; caus., see *saṁvāse*.

saṁvasatha, m., a village.

saṁvā, 2, to blow, to be fragrant, J. A. v. 206[15] (compare the various readings, J. v. 203[14]).

saṁvāse (*saṁvāsaya*), to live together with, V. iv. 137.

saṁvāsa, m., living with, co-residence, A. ii. 57 ff., 187; P. P. 65; V. i. 97; ii. 237; iii. 28, etc.; S. N. 283, 290, 335; Dhp. 207, 302; Saddhammopāyana, 435; J. A. i. 236[31]; intimacy, J. A. ii. 39[9]; cohabitation, J. A. i. 134[14]; ii. 108[17].

saṁvāsaka, living together, V. iii. 173, etc.

saṁvāsiya, who lives with, S. N. 22; *asaṁvāsiyabhāva*, impossibility to co-reside, Mil. 249.

saṁvij, 4, to be agitated, A. ii. 114; It. 30; Dhp. A. 120; *saṁviggha* (*-vigna*), agitated; excited; grieved, D. ii. 240; A. ii. 115; S. iv. 290; v. 270: S. N. p. 14; J. A. i. 59[10]; Mil. 236; *saṁvej* (caus.), to agitate, to cause emotion or alarm; *saṁvejetum* (fut.), *saṁvejetu-kāma* (adj.), S. i. 19[7]; *saṁvejeyyaṁ* (opt.), M. i. 253; S. i. 141 ff.; V. i. 32; *saṁvejehi* (imper.), S. v. 270; *saṁvejesi* (aor.), Mil. 236; *saṁvejita* (p.p.p.), S. i. 197; *saṁvejetvā* (ger.), J. A. i. 327[28]; *saṁvejanīya*, which should be approached with awe; the *saṁvejanīyāni ṭhānāni*, places of pilgrimage, D. ii. 140 = A. ii. 120; It. 30.

saṁvijj, pass., see next.

I. *saṁvid*, to know; *saṁviditvā* (ger.), J. A. iii. 114[12]; v. 172[1]; *saṁvidita* (p.p.p.), which see; cf. *saṁvedita*.

II. *saṁvid*, 6, to find; *asaṁvindaṁ*, not finding, Thag. 717; *saṁvijjati* (pass.), to be found, to exist, D. i. 3; V. ii. 122; *saṁvijjamāna* (pr. part.), J. A. i. 214[4].

saṁvidahana (*saṁvidhāna*), n., arrangement, appointment, Sum. i. 148; Asl. 111.

saṁvidita, known, S. N. 935.

saṁvidhā, to do, to dispose, to arrange, to appoint; *saṁ-*

vidahanta (pr. part.), Dhp. A. 372; *saṁvidaheyyāma* (opt.), D. i. 61; *saṁvidahi* (aor.), Dph. A. 89; *saṁvidhātuṁ* (inf.), A. ii. 35; *saṁvidahituṁ* (inf.), V. i. 287; *saṁvidhāya* (ger.), V. iv. 133; Mah. xvii. 37; *saṁvidahitvā* (ger.), V. i. 287; iii. 53, 64; J. A. i. 59[2]; *susaṁvihita*, well arranged, fully provided, D. ii. 75; M. ii. 75; Sum. i. 147; *saṁvihitārakkha*, protected, J. A. i. 133[8].

saṁvidhāna, n., arranging, arrangement, D. i. 135; J. A. i. 140[10].

saṁvidhāyikā, f. adj., ruling, managing, J. A. i. 155[2] (comm. on *pariṇāyikā*).

saṁvidhāvahāra, m., taking away by appointment, theft committed in agreement with others, V. iii. 53.

saṁvibhaj, 1, to divide, to share, to communicate, D. ii. 233; Mil. 94, 344; *-ituṁ* (inf.), Mil. 295; Dāṭh. v. 54; *-vibhatta* (p.p.p.), Thag. 9; *saṁvibhāj*, 10 (caus.), to cause to share, to bestow on, It. 65.

saṁvibhāga, m., distribution, giving, A. i. 92, 150; It. 18 f., 98, 102; Mil. 94.

saṁvibhāgin, generous, open-handed, S. i. 43 = J. iv. 1[19]; Mil. 207.

saṁvirāh, 1, to grow up, to sprout, Mil. 99, 375; *nivirūḷha*, fully grown, healed up, J. A. ii. 117[15]; *saṁvirāheti* (caus.), causes to grow, nourishes, educates, J. A. iv. 429[8].

saṁvilāpa, m., noisy talk, thundering, S. iv. 289.

saṁvis (*saṁviś*), to enter (not traced). *saṁves* (caus.), to lead, conduct; *saṁvesitvā* (ger.), A. i. 141; *saṁvesiyamāna* (pr. p. p.), M. i. 86; iii. 181; D. ii. 24.

saṁvissajjetar, one who appoints, assigns, Sum. i. 112.

saṁvissand (*-syand*), 1, to overflow, M. ii. 117; Mil. 36.

saṁvihita, see *saṁvidhā*.

saṁvījita, fanned, Dāṭh. v. 18.

saṁvuta (p.p.p. of *saṁvar*), closed, D. i. 81; tied up, J. iv. 361[24]; restrained, controlled, D. i. 250; S. ii. 231; iv. 351 ff.; It. 96, 118; Dhp. 225; S. N. 340; Sum. 181; *asaṁvuta*, S. iv. 70; P. P. 20, 24; *susaṁvuta*, S.

[redacted]iv. 70; V. iv. 186; Dhp. 8; S. N. 413; *saṁvutatta* (*saṁvṛtātma*), self-controlled, S. i. 66; *saṁvutindriya* (*saṁvṛtendriya*), having the senses under control, It. 91; P. P. 35.

[redacted]rūḷha, see *saṁyūḷha*.

[redacted]vega, m., agitation, anxiety, anguish, dread, emotion, grief, A. i. 43; ii. 33, 114; S. i. 197; iii. 85; v. 130, 133; It. 30; Dh. S. 1366; S. N. 935; J. A. i. 138[8] Sās. 2.

[redacted]vegin, agitated, lively, Dhp. 143[b].

[redacted]vej, caus. of *saṁvij*, which see.

[redacted]vejana, n., agitating, moving, It. 30.

[redacted]veṭh (*saṁveṣṭ*), to wrap, to stuff, tuck in; *saṁveṭhetvā* (=*saṁvellitvā*), Minayeff, Prātimoksha-Sūtra, p. 86[16].

[redacted]vedita, admonished, Dhp. A. 125.

[redacted]vedhita, trembling, S. N. 902.

[redacted]vell, 10, the same as *saṁveṭh*, Min. Prātim., p. 86.

[redacted]velli, f., a kind of dress, the ordinary undress, J. v. 306[6]; *saṁvelliya*, the same, V. ii. 137, 271 (S. B. E. xx. 348).

[redacted]ves. See *saṁvis*.

[redacted]vesanā, f. (*saṁveśa*, m., *saṁveśana*, n.), lying down, sleeping, J. A. vi. 551[29], 552[10], 557[16].

[redacted]vohār, to trade with (denom. from next); *saṁvohāramāna*, A. ii. 188.

saṁvohāra (*saṁvyavahāra*), m., business, traffic, A. ii. 187=S. i. 78; V. iii. 239.

saṁs (*śaṁs*), 1, to proclaim, point out, J. v. 77[15]; vi. 533[18]; *saṁse* (opt.), J. vi. 181[5]; *asaṁsi* (aor.), J. iv. 395[8].

saṁsagga (*saṁsarga*), m., contact, connexion, association, It. 70; V. iii. 120; Mil. 386; J. A. i. 376[5]; *asaṁsagga*, S. ii. 202; Mil. 344; *saṁsaggajāta*, who has come into contact, S. N. 36.

saṁsaṭṭha (*saṁsṛṣṭa*), mixed; joined, associated; contiguous; living in long society, V. i. 200; ii. 4; iv. 239, 294; D. ii. 214; M. i. 480; Dh. S. 1193; K. V. 337=Asl. 42; Asl. 49, 72; J. A. ii. 105[18]; Dhp. 291; *asaṁsaṭṭha*, not given to society, M. i. 214; S. i. 63; Mil. 244.

saṁsaṭṭa (*saṁsakta*), adhering, clinging, D. i. 239.

saṁsad, 1, to sink down, to lose heart; *saṁsīdati* (pres.),

D. i. 248; A. iii. 89=P. P. 65; Thag. 681; J. ii. 3
saṁsād (caus.), to drop, M. i. 214; to place, Sum. i.
saṁsad, f., session, assembly, loc. *saṁsati* (from the l
saṁsad, f.), J. A. iii. 493[1] (=*parisamajjhe*, comm
495[15].
saṁsand (*saṁsyand*), 1, to run together, to associate, D
248; ii. 223; S. ii. 158 (=It. 70); iv. 379; P. P. 3
saṁsandeti (caus.), puts together, J. A. i. 403[19].
saṁsandana, n. (?), comparison. *Diṭṭha-s°-pucchā*, a questi
that leads to comparison of effects observed, Asl. 55.
saṁsanna, depressed, Dhp. 280.
saṁsapp (*saṁsṛp*), 1, to creep along, to move, A. v. 28
V. V. A. 278.
saṁsappa (*saṁsarpa*), creeping, A. v. 289; *saṁsappin*, ad
A. iv. 172[5] (nom. m. ~ *ī*).
saṁsappaniyapariyāya, m., the creeping exposition, a dis
cussion of the consequences of certain kinds of kamma
A. v. 288 ff.
saṁsaya (*saṁśaya*), m., doubt, A. ii. 24; Dh. S. 425
Mil. 94.
saṁsayita (*saṁśayita*), n., doubt, Dāṭh. i. 50.
saṁsar, 1, to come continually, J. A. i. 335[22]; to go throug
continually, to transmigrate, D. i. 14; Sum. i. 105
saṁsaraṁ (pr. p.), It. 109; *saṁsarantā* (plur.), S. iv
439; *saṁsaratañ* (gen. plur.), S. iii. 149; *saṁsara*
mānānaṁ (the same), V. V. xix. 7; *saṁsaritvā* (ger.)
S. iii. 212; P. P. 16; *saṁsarita* (p.p.p.), Thig. 496
D. ii. 90; *saṁsita* (the same), D. ii. 91; S. N. 730.
saṁsaraṇa, n., a curtain or blind that can be drawn aside
V. ii. 153.
saṁsava (*saṁsrava*), m., flowing, V. V. A. 227.
saṁsaraka, m., name of a hell, V. V. lii. 12 ff.
saṁsaha, able.
saṁsāda, m., see *saṁsīda*.
saṁsādiyā, a kind of rice, J. vi. 530[14] (comm. says *sayaṁ*
jātakhuddikasāli yaṁ sūkarasāli pi vuccati).
saṁsām (*saṁśam*), 10, to tidy up, to put to rights, S. iv
288.

saṁsāra, m., transmigration, A. ii. 10; S. ii. 178 ff.; Dhp. 60; J. A. i. 115[18]; *vacīsaṁsāra*, A. ii. 79; n., transmigration, existence, D. ii. 206.

saṁsita, see *saṁsar*.

I. *saṁsita* (*saṁśrita*), dependent, Saddhammop. 306.

saṁsidh, 4, to be fulfilled, Saddhammop. 451 (*saṁsijjhanti*).

saṁsibb (*saṁsiv*), to entwine, Dhp. A. 343, 409.

saṁsibbana, n., entwining, Dhp. A. 410.

saṁsīd, see *saṁsad*.

saṁsīda, m. (*saṁsūdana*, n.), sinking down, S. iv. 180[6-13] (var. lect. *saṁsāda*).

saṁsīna (*saṁśīna*), withered, S. N. 44.

saṁsuddha (*saṁśuddha*), pure, D. i. 113; S. N. 372, 1107; J. A. i. 2[15].

saṁsuddhagahaṇika (*saṁśuddhagrahaṇika*), of pure conception, of pure descent, D. i. 113; S. N., p. 112; Sum. i. 281.

saṁsuddhi (*saṁśuddhi*), f., purification, S. N. 788.

saṁsumbh, 1, to beat, J. A., vi. 53[9] (from the base, *śumbha*, *hiṁsāyāṁ*); *saṁsumbhamāna* (pr. part.), J. A. vi. 88[28], 89[1]; *saṁsumbhitvā* (ger.), J. A. vi. 53[9].

saṁsūc, 10, to indicate, Dāṭh. v. 50; Sum. i. 311.

saṁsūcaka, indicating, Burnouf, Lotus, p. 330.

saṁseda (*saṁsveda*), m., sweat, moisture, M. i. 73; Thig. A. 185.

saṁsedaja, born or arisen from moisture, Mil. 128.

saṁsera, m., associating, A. ii. 245; Mil. 93.

saṁseranā, f., associating, Dh. S. 1326 = P. P. 20.

saṁserā, f., worshipping, attending, Mil. 93[24] (*sneha-°*).

saṁsevita, frequented, inhabited, J. A. vi. 539[25].

saṁsevin, associating with, J. i. 488[21].

saṁhata, firm, compact, Saddhammop. 388.

saṁhati, f., assemblage, mass.

saṁhan, to join together, reach to; *saṁhacca* (ger.), J. A. v. 372[17]; *hanū s°*, holding one's tongue, J. A. 373[11].

saṁhanana, n., joining together, closing, D. i. 11.

saṁhar, 1, to collect, fold up, V. i. 46; ii. 117, 150; Dāṭh. iv. 12; J. A. i. 422[9]; *asaṁhāriya*, that cannot be destroyed, S. v. 219; *saṁhārāp* (caus.), 10, to cause

to collect, Dhp. A. 324; *saṁhīrati* (pass.), is curbed attached, M. iii. 188 f.; Asl. 420.

saṁharaṇa, n., removing, Dāṭh. v. 33.

saṁhāni, f., shrinking, subsidence, D. ii. 305 = M. i. 49[4] S. ii. 2 = Dh. S. 644; Asl. 328.

saṁhāra, m., abridgment, compilation.

saṁhāraka, m., drawing together, mixing, S. ii. 185 = It. 17[7]

sabba-°, m., a kind of mixed perfume, J. A. vi. 336.

saṁhita, see *saṁdhā*.

saṁhīra (*saṁhārya*), that can be restrained, conquerable J. v. 81[17]; *asaṁhīra*, immovable, unconquerable, irrefutable, S. i. 193; V. ii. 96; Thag. 649; S. N. 1149 J. A. iv. 283[8].

sak (*śak*), to be able; *sakkoti* (pres.), D. i. 246; V. i. 31 Mil. 4; *sakkate* (pr. pass.), Nett. 23; *sakkuṇāti* (pres. Dhp. A. 101; *sakkuṇeyya* (opt.), J. A. i. 361[6]; *asakkh* (aor.), D. i. 96; 236; *sakkhi* (aor.), Mil. 5; *sakkuṇ* (aor.), Mah. vii. 13; *sakkhati* (fut.), S. N. 319; *sakkhinti* (fut., 3 pl.), S. N. 28; *sagghasi* (fut., 2 sg.), S. N. 834 *sakkhissanti* (fut., 3 pl.), Dhp. A. 84; *asakkhissa* (cond.) Dhp. A. 292; *sakkonto* (pres. p.), Mil. 27.

sakkuṇitvā (ger.); *sakka* (p.p.p.), able, *s.v.*; *asakkuṇeyya*, impossible, J. A. i. 55[3].

I. *Saka* (*śaka*), m., name of a people, Mil. 327, 331.

II. *saka* (*svaka*), own, M. i. 79; V. i. 3; It. 76; S. N. 861 *kammassaka*, possessing one's own kamma, A. v. 288 M. iii. 203 ff.; Mil. 65; Dh. S. 1366.

sakaṇaracaṇḍa, fierce, violent, towards one's own cows harassing one's own, P. P. 47.

I. *sakaṭa* (*śakaṭa*), m. and n., a cart, a cartload, D. ii. 100; V iii. 144; P. V. 20; P. V. A. 102; Mil. 238; J. A. i. 191[22]

II. *sakaṭa*, see *kasaṭa*; cf. *sakasaṭa*.

sakaṭamukha, adj., used at D. ii. 234, of the earth—that is India as then known—and at D. ii. 235 (comp. Mahāvastu iii. 208), of six kingdoms in Northern India. On the second passage B. explains that the six kingdoms all debouched alike on the central kingdom, which was hexagonal in shape. This explanation does

ot fit the other passage. Could *sakaṭa* there be used
f the constellation Rohiṇi, which in mediæval times
as called the Cart?

ryūha (*śakaṭaryūha*), m., the waggon array, a wedge-
haped phalanx, J. A. ii. 404[11]; iv. 343[17].

saddattha, m., name of a book, G. V. 71.

aka, thorny, dangerous, D. i. 135; Thig. 352; Sum.
296.

ajappaka (*sakarṇajalpaka*), whispering in the ear,
kind of taking votes, V. ii. 98 f.

tha (*svakārtha*), m., own object, advantage.

āgāmin (*sakṛdāgāmin*), returning once, who will not be
eborn on earth more than once, one who has attained
he second grade of wisdom, A. iv. 380; S. iii. 168;
V. i. 293; *-tā*, f., the state of a sakadāgamin, D. ii. 206.

ika, having a mole on it, D. i. 80; Sum. i. 223.

ala, containing a mouthful, full, V. iv. 195.

mana (*svakamana*), Sum. i. 129 (used to explain
attamana).

raṇīya, who has still something to do (in order to attain
perfection), D. ii. 143.

la, all, whole, V. ii. 109.

la (*śakala*), m., a portion, a potsherd.

likā, f. (from last), a splinter, bit, D. ii. 341; A. ii. 199 =
S. iv. 197; S. i. 27 = Mil. 179; Nett. 23; Asl. 319.

saṭa (*sakaṣṭa*), wrong, Mil. 119.

āsa (*sakāśa*), near; *sakāsaṁ*, to, towards, S. N. 326;
J. v. 480[4]; P. V. A. 237; *sakāse*, before, J. v. 394[27];
vi. 282[20].

ki and *sakiṁ* (*sakṛt*), once, D. ii. 188; J. A. i. 397[21];
once more, Mil. 238; once for all, always, Thig. 466;
Thig. A. 283; *sakid eva*, once only, A. iv. 380; P. P. 16;
at once, V. i. 31.

kiccaya (*svakṛtya*), n., what one has to do, own duty,
Mil. 42; °*pasuto*, intent on one's business, Asl. 196.

kiñcana, having something, wealthy, S. N. 620; Dhp. 396.

kiñcanakārin, acting with *kiñcana*, passionate, Thig. A.
198.

sakiya (*svakīya*), own, J. A. ii. 177[7]; iii. 48[15], 49[19].

Sakuḷa, name of a country and its king, J. A. v. 337 ff.

sakuṇa (*śakuna*), m., a bird, S. i. 197; V. iii. 147; J. 111[24]; fem. *sakuṇī*, S. i. 44; *sakuṇa*, adj., J. 503[25] (~*ani maṁsāni*).

sakuṇagghi, f., a kind of hawk, S. v. 146; J. A. ii. sanskrit would be **śakunaghnī*; *cf.* Fr. Müller, 1867, p. 13 (in *Wiener Sitzungsberichte*).

sakuṇagghijātaka, n., the 168th Jātaka.

sakuṇajātaka, n., the 36th Jātaka.

sakuṇavatta, n. (?), the being free like a bird, J. A. v.

sakuṇavijjā (*śakunavidyā*), f., bird-craft, understandin language of birds, D. i. 9; Sum. i. 93.

sakuṇikā (*śakunikā*), f., a hen bird, D. i. 91; J. A. i. 1

sakuṇita, distorted, P. V. A. 123 (perhaps sansk. *saṅkī*

sakuṇovādasutta, n., name of the sixth Sutta of the paṭṭhāna Saṁyutta (S. iv. 146 ff.), J. A. ii. 58[23].

sakunta (*śakunta*), m., a bird; a kind of vulture, S. N. Dhp. 92, 174; *sakuntaka*, V. i. 137.

sakumāra, m., of the same age, a playmate, J. A. v. 36

Sakulā, f., name of a bhikkhuṇī, A. i. 25; M. ii. Thig. 101; Thig. A. 95 ff. (with extracts from various reading, *Pakulā*).

Sakuludāyin, name of a paribbājaka, A. ii. 29; M. ii. (Mahāsakuludāyisutta and Cūḷasakuludāyisutta).

I. *sakk* see *sak*.

II. *sakk* (*śraṣk*), 1, to go; see *ussakk*. Differently Trenckn P. M. 60 (from *sarpati*).

sakka (*śakya*), able, S. N. 143; possible, Dhp. A. 8 compare *sakkā*.

Sakka (*śakra*), one of the gods, often called *devānaṁ in* resides in the Tāvatiṁsa heaven, A. i. 143; iv. 8 D. i. 216; ii. 260; S. i. 216 ff.; iv. 269 ff.; V. i. 26 P. V. 24 (*Purindada*); P. V. A. 118 f.; S. N. 3 (*sahassanetto*); Mil. 7, 239 (*so yeva eko*); J. A. *pass* —*e.g.*, i. 199 ff.; is called Vāsava, D. ii. 260, 274; al a *yakkha*, M. i. 251 f.; *cf.* S. i. 206; has some chara teristics in common with Indra.

Sakka (*śākya*), name of the race to which the Buddha belonged, A. i. 219, etc.; D. ii. 253, etc.; M. i. 91, etc. S. i. 26, etc.; V. i. 82 ff.; J. A. i. 133[24], etc.

sakkacca (*satkṛtya*), respectfully, carefully, zealously, thoroughly, V. V. xii. 5; usually in the form *sakkaccaṁ*—*e.g.*, D. ii. 356 f.; A. ii. 147; S. iv. 314: Thag. 1054; Dhp. 392; V. iv. 190; J. A. i. 480[18].

sakkaccakārin, zealous, S. iii. 267; Mil. 94.

sakkaccakiriyatā, f., persevering performance, Dh. S. 1367.

sakkaṭa and *sakkata* (*saṁskṛta*), the Saṁskṛt language; Trenckner quotes D'Alwis xxv. (a vutti to Kacc.), Payogasiddhi i. 28 and 63, Paramatthajotikā on S. N. ii. 15 (*sakkatena*, in Saṁskrit). Compare *sakkar*.

sakkatta (*śakratva*), n., Śakraship, the position as Śakra, J. A. i. 315[13], etc.; *-rajja*, n., a kingdom rivalling Sakka's, J. A. i. 315[13].

Sakkapañha, the questions of Sakka; giving its title to the 21st Suttanta of the Dīgha Nikāya, S. iii. 13; Mil. 350; G. V. 57.

sakkapabba, a portion of the Vessantarajātaka, J. A. vi. 573[23].

sakkar; ger. *sakkaritvā* is not found; *sakkatvā* is found, J. A. vi. 14[19], etc. *sakkātuṁ* not traced, *sakkātabba* not traced, *sakkateyya* (f.p.p.), S. i. 175[5] (var. lect.).

sakkar (*satkṛ*), to honour, to receive hospitably; *sakkaronti* (pr., 3 pl.), D. i. 91; *sakkaronto* (pr. p.), D. ii. 159; *sakkareyya* (opt.), It. 110; *sakkatvā* (ger.), P. P. 35; J. A. vi. 14[11]; *sakkaritvā* (ger.), and *sakkātuṁ* (inf.), and *sakkātabba* (f.p.p.), not traced; *sakkata* (p.p.p.), D. ii. 167; J. A. i. 334[21]; *sakkār*, 10 (caus.), Mah. xxxii. 44. *Cf. sakkacca.*

Sakkara, n., a township among the Sākyas, S. i. 87 = v. 2.

Sakkasaṁyutta, the 11th Saṁyutta of the Sagātha Vagga of the Saṁyutta Nikāya (S. i. 216 ff.).

sakkā (*śakyāt*), originally the third person singular of the optative of *sak*, to be able—.e.g, *na so sakkā na hetuye*, it could not be, it must necessarily be, J. i. 4[1]; *sakkā sāmaññaphalaṁ paññāpetuṁ*, would one be able to

point out a result of samaṇaship, D. i. 51; *khādituṁ na sakkā*, one could not eat, J. A. ii. 16[22]. The last instance shows how *sakkā* has become an indeclinable word, meaning impossible, unable. It is then often combined with an infinitive with a passive meaning, and a verb substantive can be added; *na sakkā maggo akkhātuṁ*, the way cannot be shown, Mil. 269; *sakkā etaṁ mayā ñātuṁ?* can I ascertain this? D. i. 187; *na sakkā puññaṁ saṅkhātuṁ im' ettam api kenaci*, the merit cannot be measured by anybody, Dhp. 196; *sakkā honti imāni aṭṭha sukhāni vinditun*, these eight advantages are able to be enjoyed, J. A. i. 8[1]; *sakkā etaṁ abhavissa kātuṁ*, this would be possible to do, D. i. 168. (The above explanation follows Pischel, 'Grammatik der Prakrit-Sprachen,' § 465; but see *contra* Andersen, 'Pali Reader,' p. 248.)

sakkāya, m. (*svakāya*), lit. one's own body; as a technical term of Bs psychology nearly equal to individuality; identified with the five khandhas, M. i. 299; S. iii. 159; iv. 259; Thig. A. 170, 239; Asl. 348; usually found in the compound *s°diṭṭhi*, speculation as to the eternity or otherwise of one's own individuality, M. i. 300 = iii. 17 = Dh. S. 1003, S. iii. 16 foll. In these passages this is explained as the belief that in one or other of the khandhas there is a permanent entity, an *attā*. The same explanation, at greater length, in the Diṭṭhigata Sutta (Paṭis. i. 143-151). As delusions about the soul or ghost can arise out of four sorts of bias (see *abhiniveso*) concerning each of the five khandhas, we have twenty kinds of *s°diṭṭhi*: fifteen of these are kinds of *sakkāya-vatthukā sassata-diṭṭhi*, and five are kinds of *s°-vatthukā ucceda-diṭṭhi* (*ibid.* 149, 150). Gods as well as men are *s°pariyāpannā*, S. iii. 85; and so is the eye, Asl. 308. When the word *diṭṭhi* is not expressed it is often implied, Th. ii. 199, 339; S. N. 231. *S°diṭṭhi* is the first Bond to be broken on entering the Path (see *saṁyojana*); it is identical with the fourth kind of Grasping (see *upādāna*); it is

opposed to Nibbāna, S. iv. 175; is extinguished by the Path, M. i. 299; S. iii. 159; iv. 260; and is to be put away by insight, Asl. 346. *Sakkāya* is defined M. i. 300; iii. 17; and the derivation is discussed by Buddhaghosa in Asl. 348; Childers, *s.v.*, Ed. Müller, P. G. 19; Senart in 'Mélanges Harlez,' 291 f. (*satkārya*).

sakkāra (*satkāra*), m., hospitality, honour, worship, A. ii. 203; Dh. S. 1121; J. A. i. 63[27], ii. 9[22]; 104[25]; Dhp. 75; V. i. 27, 183.

sakkuneyya, see *sak*.

Sakkhara, n., name of a township near Rājagaha, J. A. i. 345[20].

sakkhara, in *capala*-°, J. A. i. 295, has been corrected in Andersen's 'Pali Reader,' p. 51[34]; it is *lapa-sakkhara*, sweet in talk (see the comm., *ib.*, p. 52[6-7]).

sakkharā (*śarkarā*), f., gravel, A. i. 9; 253; D. i. 84; V. iii. 147 = J. ii. 284[23]; J. A. i. 192[1]; sugar, J. A. i. 50[27].

sakkharākhipanasippa, n., the art of throwing stones, J. A. i. 418[5].

sakkharikā, f., a lancet, V. i. 206; ii. 134.

sakkharilla, containing gravel, stony, A. iv. 237 (this suffix *illa* is common in Māhārāṣṭrī Prākrit (Burmese reading *sakkharika*).

sakkhali and *sakkhalikā*, f. (sa. *śaṣkulī*; sometimes confounded with *saṅkhali* = sa. *śṛṅkhalā*, a chain) = (1) the orifice of the ear (or earlap [?]); *kaṇṇa*-°, Dhp. A., p. 148[25]; J. A. v. 438[27], Asl. 334 (in these two last passages it can hardly mean 'a box *on* the ear.' This explanation is very seductive, but can *kaṇṇa-sakkhaliyaṁ* (loc.) or °-*ikaṁ* (acc.) *paharati* mean 'to give a box on the ear." If the phrase had this signification, we should expect the verb *deti* and not *paharati*, which is literally 'to hand, or to hand a blow = to strike' (with acc. or loc.), and how should it be understood that the wind (*vāta*) gives a box on the ear? Asl. 334; (2) a sort of cake or sweetmeat, A. iii. 76 (var. lect. *sakkhalikā* and *saṅkulikā*); *pūva*-°, J. A. ii. 281[23], V. iii. 59.

sakkhi (*sākṣin*), an eyewitness, D. ii. 237; S. N. 479, 921, 934; J. A. i. 74[14]; *sakkhiṁ kar*, to see with one's own eyes, S. ii. 255; *kāyasakkhī*, one who has experienced in his body the eight vimokhas; *sakkhidiṭṭha*, seen face to face, D. i. 238; *sakkhipuṭṭha*, asked as a witness, S. N. 84, 122; P. P. 29; *sakkhibhabbatā*, f., the state of becoming an eyewitness, of experiencing, M. i. 494; Asl. 141; *sakkhisāvaka*, m., a disciple converted by the Buddha himself, D. ii. 153.

sakkhī (*sākhyam*), f., or *sakkhi*, n., friendship, S. i. 123; J. iv. 478[19]; J. A. iii. 493[1]; cf. *sakhya*, n., below.

sakkhissati, see *sak*.

Sakya (*śākya*). (1) Name of the clan to which the Buddha belonged, D. i. 93; A. iii. 30; V. i. 35, etc.; compare *sakka* and *sākiya*; *sakyakula*, n., the Sākya family, V. i. 35; A. iv. 340, etc.; *sakyakumāra*, m., a young man of the Sākya clan; *sakyadhītā*, f., daughter of the Sākya, a Buddhist nun, V. iv. 235; *sakyanigama*, m., a Sākya township, S. iii. 91; *sakyarājā*, a Sākya rāja, V. ii. 181; J. A. iv. 146[26]; (2) connected with the sāka-grove, in the etymology of the word *sakya*, D. i. 93.

sakyapuṅgava (*śakyapuṅgava*), m., the bull of the Śakya family, an epithet of the Buddha, S. N. 690.

Sakyaputta (*śākyaputra*), m., a son of the Sākya clan, a Sākya, used as an epithet of Upananda, V. i. 79, etc.; J. A. ii. 441[15]; iii. 332[5]; of Hatthaka, V. iv. 1; commonly, however, of the Buddha—*e.g.*, A. iv. 340; D. i. 87; S. v. 352; V. i. 22.

sakyaputtiya (*śākyaputrīya*), m., belonging to the Sakya son, a follower of the Buddha, A. iv. 202; Ud. 44 f.; Vin. i. 44, etc.

sakyamuni (*śākyamuni*), m., the sage of the Sākya family, an epithet of the Buddha, D. ii. 274; B. xxvi. 9; S. ii. 10.

sakyasīha (*śākyasiṁha*), m., the lion of the Sākya race, an epithet of the Buddha.

sakhi, m., a companion, friend; *sakhā* (nom.), J. ii. 29[16];

348[20]; *sakhāraṁ* (acc.), J. ii. 348[20]; V. 509[20]; *sakhaṁ* (acc.), J. A. ii. 299[15]; *sakhinā* (instr.), J. A. iv. 41[29]; *sakhārasmā* (abl.), J. A. iii. 534[3]; *sakhino* (gen.), J. A. vi. 478[1]; *sakhissa* (gen.), *sakhe* (loc.), Kacc. iii. 32-34; *sakhā* (voc.), J. A. iii. 295[20]; *sakhā* (nom. pl.), J. A. iii. 323[10]; *sakhāro* (do.), J. A. iii. 492[14]; *sakhāno, sakhāyo, sakhino* (do.), Kacc. iii. 30, 31; *sakhārehi, sakhehi* (instr. pl., etc.), Kacc. iii. 34, 35; *sakhānaṁ* (gen. pl.), J. A. iii. 492[14]; iv. 42[8]; *sakhānaṁ* (do.), J. A. ii. 228[20]; *sakhārānaṁ* (do.), Kacc. iii. 36; *sakhāresu, sakhesu* (loc. pl.), Kacc. iii. 36.

sakhitā, f., friendship, Thag. 1018, 1019.

sakhila, kindly in speech, congenial, D. i. 116; V. ii. 11; Mil. 207; J. i. 202[4]; 376[30]; *sakhilavāratā*, f., use of friendly speech, Dh. S. 1343.

sakhī, f., a female friend, J. A. ii. 27[13]; 348[20]; *sakhikā*, f., id., J. A. iii. 533[5].

sakhībhāva, m., friendship, J. A. iii. 493[6]; *sakhībhāva*, ib., vi. 424[20].

sakhura, with the hoofs, J. A. i. 9[14]; Buddhaghosa on M. i. 78 (see i. 536).

sakhya, n., friendship, J. A. ii. 409[13-18], vi. 353[29], 354[6].

sagandhaka, fragrant, Dhp. 52.

sagabbha (*sagarbha*). (1) m., a brother; (2) pregnant, Mah. xxxiii. 46; (3) together with the unborn child.

Sagara, m., name of king of the Solar race, Mahābodhiv. 13.

sagaha (*sagraha*), containing crocodiles, It. 114.

sagāthaka, containing gāthās, G. V. 57.

Sagāthapaññābhisandavagga, m., the fifth chapter of the 'Sotāpatti Saṁyutta,' S. v. 399 ff.

Sagāthavagga, m., the first part of the Saṁyutta Nikāya and the first chapter of the 'Vidanā Saṁyutta,' S. i. iv. 204 ff.; G. V. 56.

sagāmeyya, hailing from the same village, S. i. 36, 60.

sagārava (*sagaurava*), respectful, It. 10; V. i. 45.

saguṇaṁ kar, to put together, upon each other, V. i. 46.

saguḷa (*saguḍa*), n. a cake with sugar, J. vi. 524[17].

sagocara, m., companion, mate, J. ii. 31[25].

sagotta (*sagotra*), n., a kinsman, J. A. v. 411 [19] (*cf.* vi. 500 [24]).

saggga (*svarga*), m. (1) Heaven, usually the kāmāvacāradevaloka, sometimes also the 26 heavens (Thig. A. 74), S. i. 12; It. 14; Dhp. 126; N. N. 224; V. i. 223; *saggga loka*, the heaven world, M. i. 73; It. 14; *saggāpāya*, heaven and hell, Thig. 63; S. N. 647.

(2) (= sa. *sarga*), name of a Gandhabba, J. A. iii. 188 ff., *cf.* Pischel, Deutsche Litt. Zeit., 1908, p. 1564.

(3) Name of a certain bird, J. A. vi. 538 [13] (= *rānakasakuṇa*, *ib.* 539 Comm.).

saggakathā, f., a discourse about heaven, V. i. 16.

saggakāya, m., the gods, J. A. vi. 573 [22].

saggapatha, m., J. A. i. 256 [22].

saggapada (*svargapada*), n., heavenly place, heaven, J. A. ii. 5 [5].

saggamaggga (*svargamārga*), m., the way to heaven, J. A. vi. 287 [16].

saggguṇa (*sadguṇa*), m., good quality, virtue, Payogasiddhi 1.

saggh, see *sak*.

saghaccā, f., an impartial sentence (see *ghaccā*), J. A. i. 177 [4].

saṅk (*śaṅk*), 1, to doubt, to hesitate; to mistrust; *saṅke* (pr. 1 sg.), S. i. 111; *saṅketha* (opt.), J. ii. 53 [22] = v. 85 [7]; *saṅkīyati* (pass.), A. iv. 246; S. iii. 71 = K. V. 141.

saṅkacca, a kind of ornament (the commentary has *ekaccālaṅkāra*), J. v. 96 [11].

saṅkacchika (*saṅkakṣikā*), n., a kind of cloth, bodice, vest, V. ii. 272; iv. 345.

saṅkaṭa, narrow.

saṅkaṭīra, n., a dust heap, D. ii. 160; M. i. 334.

saṅkaḍḍh (*saṅkṛṣ*), 1, to collect, J. A. i. 254 [10]; Sum. i. 49; to think out, J. A. vi. 351 [16] (*cintetvā saṅkaḍḍhitaṁ*).

saṅkath, to name, to explain; *saṅkathīyati* (pass.), Asl. 390.

saṅkathā, f., conversation.

saṅkanti (*saṅkrānti*), f., transition, passage, K. V. 569.

saṅkantika, m., a school of thought, a subdivision of the

Sabbatthivādins, Dīp. v. 48; Mah. v. 6; S. V. 14; K. V. A. 3 f.; Mahābodhiv. 97.

saṅkapp (*saṅkalp*) (1), to imagine; to wish, A. ii. 36; M. i. 402; P. P. 19; (2) to strive after; to think about, J. A. iii. 449[27]; 450[1–4].

saṅkappa (*saṅkalpa*), m., thought, fancy; disposition; intention, aspiration, hope, A. ii. 36; S. ii. 143 ff.; Dh. S. 21; S. N. 154, etc.; Dhp. 74; an equivalent of *vitakko*, Dh. S. 7; defined in Asl. 124, as (*cetaso*) *abhiniropanā*, setting-down-on-to of the mind. *Cf.* P. i. 16; ii. 82; *sarasaṅkappa*, memories and hopes, M. i. 453; S. iv. 76, etc.; *saññā-samuṭṭhāna*, M. ii. 27; three immoral and three moral, M. ii. 27, 28; *sammā°*, one of the angas of the Ariyan Eightfold Path, Vin. i. 10; D. ii. 312; *paripuṇṇa-saṅkappo*, M. i. 192; iii. 276, 277, having one's aspirations fulfilled.

Saṅkappajātaka, name of the 251st Jātaka (J. A. ii. 271 ff.), J. A. v. 117[26].

Saṅkappavagga, m., the first part of the Tikanipāta of the Jātaka, J. A. ii. 271 ff.

saṅkam (*saṅkram*), 1, to go, to pass over, to join; to transmigrate, D. i. 55; V. i. 54; ii. 138; K. V. 565 ff.; Mil. 71 f.; *saṅkamanīya*, that should be transferred, V. i. 190; *cīvarasaṅkamanīya*, a dress that must be handed over, that does not belong to one, V. iv. 282; *saṅkanta* (p.p.p.), V. i. 60; *saṅkām* (caus.), 10, to pass over; to cause to go, to move, to put together with; to appropriate, V. iii. 49, 58, 59; to come in together (sensations to the heart), Asl. 264.

saṁkama (*saṅkrama*), m., a passage, bridge, M. i. 439; Mil. 229; Vin. iii. 127.

saṁkamana (*saṅkramaṇa*), n., a passage, path, S. i. 100; V. V. lii. 22; avenue, V. V. lxxvii. 5 (various reading).

saṁkamp, 1, to tremble, to shake, J. A. i. 25[26]; V. i. 12; D. ii. 12; 108; *saṅkampeti* (caus.), D. ii. 108.

saṅkara, m., confusion; wrongly instead of *saṅgara*, Nett. 149, in the quotation from M. iii. 187; and C. 100 (*cf.* J. v. 479[14]).

saṅkalana, n., addition, Sum. i. 95.

saṅkalaha, m., inciting words, J. v. 393[19] (the commentary says *nānāgāhā kalaharaddhanākathā*).

saṅkasāyati, to accommodate oneself to circumstances, arrange oneself according to them, be resigned, A. i. 69; S. i. 202; iv. 178. (Perhaps from *kasāya*, astringent; hence to contract oneself, to crouch; see *saṅkāpayati*.)

Saṅkassa (*sāṅkāśya*), n., name of a village, V. ii. 299; J. A. i. 193[25], etc.

saṅkassara (compare Skr., *saṅkasuka*), doubtful, wicked, A. ii. 239; S. i. 49=Dhp. 312; S. i. 66; iv. 180; P. P. 27; Vin. ii. 236. (Derivation discussed by *Weber*, Ind. Str., i. 167; *Kern*, Bijdr. 57; *Morris*, A. i.-ix.; *Rhys Davids* and *Oldenberg*, Vinaya Texts, iii. 300.)

saṅkā (*śaṅkā*), f., doubt, uncertainty, fear, J. A. vi. 158[10]: *saṅkāy*, to be uncertain about, V. ii. 274.

saṅkāp, 10, to live in seclusion, V. i. 137; S. iv. 312 (the commentary explains *appossukkā nibaddhavāsaṁ vasati*; there is a various reading *saṅkhāpayissanti*, compare the Sanskrit base *kṣi*, to reside; see *saṅkasāyati*).

saṅkāra, m., rubbish, V. i. 48; iv. 265; J. A. i. 315[20].

saṅkārakūṭa, n., a rubbish heap, a dust heap, P. P. 33; Mil. 365.

saṅkāra-cola, n., a rag from a dung-hill, J. A. iv. 380[3 7] (=*saṅkāraṭṭhāne laddhapilotikaṁ*).

saṅkāraṭṭhāna, n., a dust heap, J. A. i. 244[18].

saṅkāradhāna, n., a dust heap, Dhp. 58.

saṅkāra-bhūta, like sweepings, Dhp. 59.

saṅkāra-yakkha-sadisa, like a rubbish heap demon, J. A. iv. 379[25] (*cf. paṁsu-pisācaka*, J. A. iv. 380[2]=*saṅkāraṭṭhāne-pisāco*).

saṅkāsa (*saṅkāśa*), appearance, at the end of compounds, having the appearance of, like, similar, B. xvii. 21; J. v. 155[18]; Mil. 2.

saṅkāsanā (from *sam* + *kāṣ*), f., explanation, illustration, S. v. 430; Nett. 5, 8, 9, 38.

saṁkāsāy, S. ii. 277 (read *saṁkasāyati*).

Saṁkicca, m. (1) Name of a thera, Thag. 607; P. V. A. 53 ff.; Sum. i. 162: (2) name of a Bodhisatta, J. A. v. 261 ff. (*Saṁkiccajātaka*, No. 530); *Saṁkiccasāmaṇeraratthu*, the story of the Sāmaṇera Saṁkicca, J. A. vi. 14[23]; (3) = *Kisa Saṁkicca* (an Acelaka), M. i. 238.

saṁkiṇṇa (*saṁkīrṇa*), mixed, impure, A. iv. 246; S. iii. 71.

saṁkiṇṇaparikha (*saṁkīrṇaparikha*), having the trenches filled, said of him who is free from saṁsāra, A. iii. 84; M. i. 139.

saṁkita (*śaṁkita*), anxious, Mah. vii. 15.

saṁkitti, f., D. i. 166; M. i. 77; A. ii. 206; P. P. 55. Papañcasūdanī ad M. i. 77: *na saṁkittisū 'ti saṁkittetrā katabhattesu, dubbhikkha-samaye kira acelasāvakānaṁ atthāya tato tato taṇḍulâdīni samādapetrā* [*i.e.*, *saṁpādetrā*?] *bhattaṁ pacanti, ukkatthācelako tato na paṭiggaṇhāti*. It seems to denote food mixed together from different seeds (hodge-podge).

saṁkin (*śaṁkin*), anxious, Mah. xxxv. 101.

saṁkiya (*śaṁkya*), (1) apt to be suspected, It. 67; (2) anxious, J. A. i. 334[11]; *a-saṁkiya*, without fear, ibid., 334[9].

saṁ-kir° (*saṁ-kṛ*). To pour out, fill, mix, make impure or confused, Ps. on M., *ch.* 22; caus. *saṁkireti*, ibid.; pass. *saṁkīyati*, S. iii. 71; A. iv. 246 (what is the exact meaning of the passive form?), *cf. saṁkiṇṇa*, *saṁkiraṇa*, *saṁkitti*.

saṁkiraṇa, n., an astrological technical term, denoting the act of or time for collecting or calling in of debts, D. i. 11; Sum. i. 96 [Rh. D., 'Dial.,' i. 23].

saṁkilis (*saṁkliś*), 4, to become impure, D. i. 53; S. iii. 70; Dhp. 165; J. A. ii. 33[10]; 271[13]; *saṁkiliṭṭha* (p.p.p.), impure, foul, tarnished, D. i. 247; S. ii. 271; Dh. S. 993, 1243; Dhp. 244; Asl. 319 (rancid); *saṁkiles* (caus.), 10, to tarnish, Tel. 60.

saṁkilissana, n., injuring, damaging, V. V. A. 329.

saṁkilesa (*saṁkleśa*), m., dimness, impurity, corruption, sinfulness, D. i. 10 (Sum. i. 95 explains *avisuddhatā*);

S. iii. 69; Dh. S. 993, 1229; Nett. 100; J. A. i. 302[29]; V. i. 15.

saṅkilesika (from the foregoing), baneful, sinful, D. i. 195; A. ii. 172; Dh. S. 1241.

saṅkīḷ (*saṅkrīḍ*), 1, to joke together, D. i. 91; Sum. i. 256.

saṅku (*śaṅku*), m., a stake, a spike, M. i. 337; S. iv. 168; *saṅkupatha*, n., a path full of stakes and sticks, V. V. lxxxiv. 11; J. iii. 541[19]; Mil. 280; *saṅkusamāhata*, set with iron spikes, name of a hell, M. i. 337; J. A. vi. 453[10-15].

saṅkuka (*śaṅkuka*), m., a stake, V. V. A. 338.

saṅkuc, 1 and 6, to become contracted, to shrink, Asl. 376; *saṅkucita* (p.p.p.), shrunk, crouching, J. A. i. 275[19]; Sum. i. 287; *saṅkoc* (caus.), 10, to contract, J. A. i. 228[8]; Asl. 324.

saṅkuṭika, doubled up, cowering, J. A. ii. 68[25]; *cf.* J. P. T. S., 1884, p. 102.

saṅkuṭita, doubled up, J. A. ii. 225[25]; Asl. 376; Mil. 362.

saṅkuṭila, curved, winding, Mil. 297.

saṅkuṇḍita, contorted, distorted, P. V. A. 123 (various reading) instead of *sakuṇita*; *cf.* J. P. T. S., 1891, p. 14.

saṅkuddha (*saṅkruddha*), angry, D. ii. 262.

saṅkupita, enraged, S. i. 222[31].

saṅkuppa, that can be shaken; *asaṅkuppa*, immovable, Thag. 649; S. N. 1149.

saṅkula, crowded, full, Saddhammop. 603.

saṅkuli, a kind of cake, J. A. vi. 580[21].

saṅkulya, n., a kind of cake, J. vi. 524[17].

saṅkusaka (*cf.* sa. *saṅkasuka*, splitting, crumbling up, etc.); *a-saṅkusaka-vattin*, adj., not contrary, J. A. vi. 297[32] (comm. *appaṭilomavattī*, *cf.* Jāt. Transl., vi., p. 143).

saṅkusumita, full of flowers, in blossom, Mil. 319.

saṅketa, m., intimation, perception, mutual agreement, engagement, appointed place, rendezvous, Nett. 15, 18; V. i. 298, etc.; Mil. 212; *saṅketaṁ gam*, to keep an appointment, to repair to the appointed place, V. ii. 265; *asaṅketena*, without appointing a place, V. i. 107;

vassikasaṅketa, the appointed time for keeping the rainy season, V. i. 298; *saṅketakamma*, n., agreement, V. iii. 47; 53; 78.

saṅkoca, m., contraction, P. V. A. 103; 124.

saṅkocana, n., contraction, contortion, J. A. iii. 57[5].

saṅkopo, see *saṅkhepa*.

saṅkha (*śaṅkha*). (1) m. and n., a shell, a chank, commonly used as a trumpet, A. ii. 117; D. i. 79; ii. 297 = M. i. 58; V. V. lxxxi. 10; J. A. i. 72[7]; ii. 110[7]; °*paṇavā*, J. A. vi. 21; °-*sevāla-paṇaka*, Mil. 35; °-*paṇavādisadda*, Dhp. A. 87[25]; *saṅkhūpama*, like a shell, *i.e.*, white, J. A. v. 396[24] (*cf.* vi. 572[3]); *saṅkha-mutta*, shells and pearls (? mother-of-pearl), J. A. v. 380[1]; vi. 211[18]; 230[29]; *saṅkha-vaṇṇa*, pearl-white, J. A. iii. 477[6]; *saṅkha-silā* (or *saṅkho silā*), J. A. iv. 85[17]; Mil. 380; Ud. 54[16] = 56[8].

(2) m., name of a brāhmin who lived at Molinī—*i.e.*, Benares—at the time of King Brahmadatta, J. A. iv. 15 ff.

(3) Name of a Seṭṭhi in Rājagaha, J. A. i. 466 ff.

saṅkhakuṭṭhin (°*kuṣṭhin*), m., a kind of leper whose body becomes as white as mother-of-pearl, Dph. A. 159.

Saṅkhajātaka, n., name of the 442nd Jātaka, J. A. iv. 15 ff.

saṅkhata (p.p.p. of *saṅkharoti*), put together, compound, created, produced from conditions—*i.e.*, by the influence of actions in former births—S. ii. 26; iii. 56; Dh. S. 1085; It. 37; 88; Nett. 14; V. ii. 284; J. A. ii. 38[7]; Asl. 47; cooked, dressed, Mah. xxxii. 39; embellished, Mah. xxii. 29; *saṅkhata*, n., that which is produced from a cause, the Saṁkhāras, A. i. 83; 152; S. i. 112; Nett. 22; *asaṅkhata*, not put together, uncompounded, not proceeding from a cause, Dh. S. 1086; epithet of Nibbāna, Dh. S. 583; 1439; Mil. 270; A. i. 152; S. iv. 359 ff. (Asaṁkhatasaṁyutta), K. V. 317 ff.; discernment of higher Jhāna states as Saṅkhata a preliminary to the detachment of Arahatship, M. iii. 244.

saṅkhatalakkhaṇa (*saṁskṛtalakṣaṇa*), n., properties of the *saṅkhata*—viz., production, decay, and change, A. i. 152.

saṅkhati (*saṁskṛti*), f., cookery, M. i. 448.

saṅkhadhama (*śaṅkha°*), m., a trumpeter, D. i. 259=M. ii. 19; 207=S. iv. 322.

saṅkhadhamaka (*śaṅkha°*), m., a conch blower, trumpeter, J. A. i. 284[15].

saṅkhadhamanajātaka, n., the 60th Jātaka, J. A. i. 284 ff.

saṅkhanakha (*śaṅkha°*), m., a kind of small shell.

saṅkhanābhi (*śaṅkha°*), f., a kind of shell, V. i. 203; ii. 117.

saṅkhapatta, n., mother-of-pearl, Dhp. A. 232.

Saṅkhapāla (*śaṅkha°*), m., (1) name of a Nāga, C. 91; J. A. v. 162 ff.; (2) name of a king, J. A. vi. 390[24]; (3) name of a thera, G. V. 69.

Saṅkhapālajātaka, n., name of the 524th Jātaka (J. A. v. 161 ff., compare C. 91), J. A. i. 45[23]; Mahābodhiv. 11.

saṅkhamuṇḍikā, f., the shell-tonsure, a kind of torture, A. ii. 122; M. i. 87.

saṅkhaya (*saṅkṣaya*), m., destruction, consumption, loss, end, D. ii. 283; M. i. 152; S. i. 2; 124; iv. 391; It. 38; Dhp. 331; J. ii. 52[6]; v. 465[5]; V. i. 42; Mil. 205; 304.

saṅkharoti (*saṁskṛ*), to prepare, P. V. A. 287; *a-saṅkharāna*, S. i. 126[26] (see *saṅkhata*).

saṅkhalā (*śṛṅkhalā*), f. a chain, Thig. 509.

saṅkhalikā (from *śṛṅkhala*), f., a chain, S. i. 76; J. A. ii. 128[14]; iii. 168[29]; Mil. 149; 279; *aṭṭhis°*, a chain of bones, a bony skeleton, D. ii. 296=M. i. 58; V. iii. 105; J. A. i. 433[17]; compare J. P. T. S., 1885, p. 76; sometimes we have *saṅkhalika°* (n. ?)—*e.g.*, J. A. vi. 3[23]; Mil. 279[1]; Dhp. A. 411 (l. 1 fr. b.).

saṅkhalikhita (*śaṅkha°*), bright, perfect, A. v. 204; D. i. 63; 250; S. ii. 219; P. P. 57; V. i. 181; Sum. i. 181 (*likhitasaṅkhasadisa, dhotasaṅkhasappaṭibhāga*); *cf.* Franke, W. Z. K. M., 1893, p. 357.

saṅkhasadda (*śaṅkhaśabda*), m., the sound of a chank-shell, A. ii. 186; Dh. S. 621.

saṅkhā (*saṅkhyā*), 2, to appear, J. v. 203[14]; to calculate, S. N., p. 123; Dhp. 196; *saṅkhāya* (ger.), having considered, deliberately, discriminately, D. ii. 227; S. i. 182; S. N. 209; 391; 749; 1048; Dhp. 267; It. 54; *saṅkhā pi*, deliberately, M. i. 105 and ff.

saṅkhā and *saṅkhyā* (*saṅkhyā*), f., (1) enumeration, calculation, estimating, D. ii. 277; M. i. 109; Mil. 58; number, Dāṭh. i. 25; (2) numeral, Kacc. 404; (3) denomination, name, S. iii. 71 ff.; iv. 376 f.; Dh. S. 1306; Mil. 25; *saṅkhaṁ gacchati*, to be styled, called, A. i. 68; M. i. 487; P. P. 42; Nett. 66 f.; Asl., 11 (*saṅkhyaṁ*): *saṅkhaṁ nopeti*, does not count, is not reckoned as one living, It. 54; S. N. 209; 749; 911; 1074.

saṅkhāta and *saṅkhyāta* (*saṅkhyāta*), reckoned, called, named, V. iii. 46 (*theyyasaṅkhāta*, what is called theft): Dhp. A. 117 (*saṅkhyāta*); Sum. i. 313 (the *sambodhi*, by which is meant that of the three higher stages).

saṅkhātadhamma (*saṅkhyātadharma*), who has examined the law, S. iv. 210; S. N. 70; 1038; Dhp. 70 (the text has *saṅkhata*°, but the commentator reads *saṅkhāta*°).

saṅkhādati, to masticate, V. ii. 201; J. A. i. 507[7].

I. *saṅkhāna* (*saṅkhyāna*), n., calculation, counting, D. i. 11: M. i. 85; Sum. i. 95.

II. *saṅkhāna*, n., a strong leash, Thig. A. 292 f. (Thig. 509 has *saṅkhalā*).

saṅkhāyaka, m., a calculator, S. iv. 376.

saṅkhāra (*saṁskāra*), m., confection, composition, compound, combination, complex, synthesis, aggregate, -ion:

(1) All things which have been brought together, made up, by pre-existing causes, forms, the world of phenomena, S. ii. 193; Dhp. 255, 278.

(2) Aggregate of the conditions or essential properties for a given process or result—*e.g.* (i.) the sum of the conditions or properties making up or resulting in life or existence: *āyusaṅkhāra*, D. ii. 106; S. ii. 266; *bharasaṅkhāra*, *jīvitasaṅkhāra*, D. ii. 99, 107. (ii.) Essential conditions, antecedents or synergy (co-ordinated activity), requisite for act, speech, thought: *kāyas.*,

vacīs., *cittas.*, or *manos.*, described respectively as 'respiration,' 'attention and consideration,' 'percepts and feelings,' 'because *these* are (respectively) bound up with,' or 'precede' *those*, M. i. 301 (*cf.* 56); S. iv. 293.

(3) One of the five *khandhas*, or aggregates of the constituents of organic life (see *khandha*), comprising all the *citta-sampayutta-cetasikā dhammā* — *i.e.*, the mental concomitants, or adjuncts, which come, or tend to come, into consciousness at the uprising of a *citta*, or unit of cognition, Dhs. 1 (*cf.* M. iii. 25); Abh. S. ch. ii. As thus classified, the *saṅkhāra's* form the mental factor corresponding to the bodily aggregate, or *rūpakkhandha*, and are in contrast to the three *khandhas* representing a single mental *function* only. But just as *kāya* stands for both *body* and *action*, so do the concrete mental syntheses called *saṅkhārā* tend to take on the implication of *synergies*, of purposive intellection, connoted by the term *abhisaṅkhāra*, *q.v.*—*e.g.*, M. iii. 99 f., where *saṅkhārā* are a purposive, aspiring state of mind to induce a specific rebirth; S. ii. 82, where *puññaṁ, apuññaṁ, āneñjaṁ s. abhisaṅkharoti*, is, in Vibh. 135, catalogued as the three classes of *abhisaṅkhāra*; S. ii. 39, 360; A. ii. 157, where *s.* is tantamount to *saṅcetanā*; Mil. 61, where *s.*, as *khandha*, is replaced by *cetanā* (purposive conception). Thus, too, the *ss.* in the Paṭiccasamuppāda formula are considered as the aggregate of mental conditions which, under the law of *kamma*, bring about the inception of the *paṭisandhiviññāṇa*, or first stirring of mental life in a newly begun individual. Lists of the psychologically, or logically distinguishable factors making up the composite *saṅkhārakkhandha*, with constants and variants, are given for each class of *citta* in Dh. S. 62, etc. (N.B.—Read *cetanā* for *vedanā*, § 338.) *Phassa* and *cetanā* are the two constant factors in the *s-kkhandha*. These lists may be compared with the later elaboration of the *saṅkhāra*-elements given in Vis. Mag., ch. xiv. (J. P. T. S., 1891-93, 131).

Saṅkhārabhājanīyasutta, n., name of a Sutta included in the Vedalla, G. V. 57.

saṅkhāravat, having saṅkhāras, A. ii. 214 = Dh. S. 1003.

saṅkhārilla, adj., depending on or connected with the saṅkhāras, Payogasiddhi, lib. v. (for the suffix *-illa, -lla, cf. sakkharilla, vedalla*).

Saṅkhāruppattisutta, n., name of the 120th Sutta of the Majjhima Nikāya, M. iii. 99 ff.

saṅkhip (*saṅkṣip*), 6, to collect, heap together, Mah. i. 31; to abridge, shorten, Dhp. A. 87; to withdraw, put off, Dāṭh. iv. 35; to concentrate, J. A. i. 82[1]; *saṅkhitta* (p.p.p.), (1) concise, brief, Mil. 227; *saṅkhittena*, in short, D. ii. 305; S. v. 421; P. P. 41; V. i. 10; (2) concentrated, attentive, D. i. 80; ii. 299 = M. i. 59; S. ii. 122; v. 263, etc.

saṅkhiyā-dhamma, m., form of talk, the trend of talk, D. i. 2; Sum. i. 43 (comp. *saṅkiya* and *saṅkhyā*).

saṅkhubh (*saṅkṣubh*), 6, to be shaken, to be agitated, J. iii. 443[24]; J. A. i. 446[7]; *saṅkhobh*, 10 (caus.), to shake, stir up, agitate, J. A. i. 119[6]; 350[22]; ii. 119[7].

saṅkhepa (*saṅkṣepa*), abridgment, abstract, Sum. i. 125; Dhp. A. 139; the sum of, the quintessence of; *rāja-saṅkhepena*, in the position of a king, as if he were king, Sum. i. 246; *bhummattharaṇasaṅkhepena*, by way of carpet, Dhp. A. 250; *bhūmigharasaṅkhepena*, in the shape of an earth house, Sum. i. 260; compare *pabbata-saṅkhepe*, on the top of a mountain, D. i. 84; heaping up, amassing; *bharasaṅkhepagatattā*, on account of the amassing of existences, J. A. i. 165[9]; 166[15]; 366[16]; 463[21]; ii. 137[17]; *aṭavi-saṃkhepo*, A. i. 178; iii. 66, is probably a wrong reading for *a°—saṅkopo*, 'inroad of savage tribes.'

Saṅkhepavaṇṇanā (*saṅkṣepavarṇanā*), f., a commentary on the Abhidhammatthasaṅgaha, by Saddhammajotipāla, G. V. 64, 74; S. V. 74.

I. *saṅkheyya* (*saṅkhyeya*), calculable, S. v. 400 (*asaṅ°*); *saṅkheyyakāra*, m., acting with a set purpose, S. N. 351.

II. *saṅkheyya*, n., a hermitage, the residence of the Thera Āyupāla, Mil. 19, 22, etc.

Saṅkheyyaka, name of a mountain, A. iv. 162 f.

saṅkhobha (*saṅkṣobha*), m., commotion, upsetting, disturbance, J. A. i. 64[4]; Saddhammop. 471.

saṅkhyā, etc., see *saṅkhā*, etc.

Saṅkhyāpakāsaka, name of a work by the Thera Ñāṇavilāsa, Sās. V. 51.

saṅga, m., cleaving, clinging, attachment, bond, S. i. 25, 117 f.; Dhp. 170, 342, etc.; S. N. 61, 212, 386, 390, 475, etc.; Dh. S. 1059; Asl. 363; J. iii. 201[13]; the five saṅgas are *rāga*, *dosa*, *moha*, *māna*, and *diṭṭhi*, Thag. 633 = Dhp. 370; Dhp. A. 421; seven saṅgas, It. 94.

saṅgaṇa (*sāṅgaṇa*), sinful, S. N. 279.

saṅgaṇikā, f., communication, association, society, delighting in society, V. i. 45; J. A. i. 106[20]; *-rata*, fond of society, D. ii. 78; M. iii. 110; S. N. 54; compare *saṅgaṇike rata*, Thag. 84; *-ārāma*, delighting in society, D. ii. 78; M. iii. 110; *-ārāmatā*, f., delight in society, D. ii. 78; M. iii. 110; *saṅgaṇikarihāra*, living in society, A. iv. 342.

saṅgati, f., meeting, intercourse, J. iv. 98; v. 78[6]; 483[11]; union, combination, M. i. 111; S. ii. 72; iv. 32 ff., 68 ff.; accidental occurrence, D. i. 53; Sum. i. 161.

saṅgam, to come together, meet with; *saṅgamma* (ger.), It. 123; *saṅgantvā* (ger.), S. N. 290; *saṅgata* (p.p.p.), S. N. 807, 1102; *saṅgataṁ*, n., association, Dhp. 207.

saṅgama, m., meeting, intercourse, association, S. N. 681; J. ii. 42[15]; v. 483[11]; sexual intercourse, J. iv. 106[19].

saṅgara, m., a promise, agreement, J. iv. 111[7]; v. 25[6]; *saṅgaraṁ kar*, to make a compact, V. i. 247; J. A. iv. 105[15]; 473[25]; a fight (also *n.*), M. iii. 187; J. v. 109[11]. *Cf. saṅkara*. *Saṅgara* may also be *n.*, J. A. v. 25[14], etc.; M., chap. 131.

saṅgaḥ (*saṅgrah*), 9, to seize, collect, Mah. x. 24; to compile, abridge, Mah. xxxvii. 244; to restrain, S. N. 388; to contain, Mil. 40; to treat kindly, favour, conciliate,

help, protect, V. i. 50; Mil. 234; J. A. ii. 6[22]; iv. 132[6]; v. 426[20]; 438[1]; 501[5]; *saṅgaṇhāti* (pres.), Mil. 391; *saṅgaṇhāhi* (imper.), J. A. ii. 6[22]; *saṅgaṇhi* (aor.), J. A. v. 426[20]; *saṅgahesi* (aor.), Mah. xxxviii. 31; *saṅgahetvā* (ger.), Mah. xxxvii. 244; *saṅgaṇhitvā* (ger.), J. A. v. 438[1]; *saṅgayha* (ger.), Dāṭh. ii. 35; *saṅgahīta* (p.p.p.), S. N. 388; Mil. 40: Mah. x. 24; *saṅgahetabba* (f. p. p.), V. i. 50; *saṅgaṇhe* (pot.), J. A. v. 116[24] (*sāto vā rathaṁ s-*); *saṅgahissāma* (fut.), J. A. vi. 392[2]; *saṅgayhamāna* (pass. part.), Asl. 18[15].

saṅgaha (*saṅgraha*), m., (1) collecting, gathering, accumulation, V. i. 253; Mah. xxxv. 28; (2) recension, collection of the Scriptures, Mah. iv. 61; v. 95; xxxviii. 44: (3) compendium, summary, Sad. S. 23; Abh. S. *passim*; keeping together, protection, help, S. N. 262; Sum. i. 318; kindness, favour, favouring, A. i. 92; ii. 32: J. A. i. 86[33]; 87[10]; S. N. 263; Dhp. A. 219; the four *saṅgahas* or *saṅgahavatthus*, elements of popularity, are *dāna*, *peyyavajja*, *atthacariyā*, and *samānattatā*, A. ii. 32; 248; J. v. 330[30]; conjunction, phase, Mil. 40.

saṅgaha (*saṅgraha*), n., restraining, hinderance, bond, It. 73.

saṅgahaṇa, firm, well supported, J. A. v. 484[4].

saṅgātiga, free from attachment, an Arhat, M. i. 386; S. i. 3, 23; iv. 158 = It. 58; S. N. 250; 473: 621.

saṅgāma (*saṅgrāma*), m. (1) Fight, battle, D. ii. 285; M. i. 86; 253; S. i. 98 f.; iv. 309 f.; A. i. 106; ii. 116; It. 75; P. P. 68; S. N. 440; J. A. i. 358[23]; ii. 11[2]; V. i. 6; Mil. 332. (2) Name of a king of Magadha, G. V. 66.

saṅgāma- (*saṅgrāma-*), 10, to fight, It. 75; J. A. ii. 11[4]; V. ii. 195; *saṅgāmesi* (aor.), J. A. v. 417[17]; 420[29] (the commentary says *samāgami*, compare *saṅgam*).

saṅgāmaji (*saṅgrāmajit*). (1) Victorious in battle, Dhp 103; (2) m., name of a man, Ud. 5 f.; Nett. 150.

saṅgāmajita (*saṅgrāmajit*), victorious in battle, Dhp. A. 286.

saṅgāmayodha (*saṅgrāmayodha*), m., a warrior, J. A. i 358[29].

saṅgāmāvacara (*saṅgrāmāvacara*), whose proper sphere is the battlefield, quite at home in the battlefield, J. ii. 95[3]; J. A. ii. 94[30]; V. v. 163; 166; 183.

saṅgāmāvacarajātaka, n., name of the 182nd Jātaka, J. A. ii. 92 ff.

saṅgāy (*saṅgai*), 1, to chant, rehearse, to make a reduction of a text, V. ii. 285; *saṅgīta* (p.p.p.), J. i. 1[12]; V. ii. 290; n., chant, chorus, D. ii. 138.

Saṅgārava (*Śāṛṇgārava*), m., name of a Brāhman, A. i. 168 f.; iii. 230; v. 232; 252; M. ii. 210 ff.; S. i. 182 f.. v. 121.

Saṅgāravasutta, n., the 100th Sutta of the Majjhima Nikāya, M. ii. 209 ff.

saṅgāha (*saṅgrāha*), m., collecting, Mah. x. 24; restraining, self-restraint, A. ii. 142.

saṅgāhaka (*saṅgrāhaka*). (1) Compiling, making a recension, J. i. 1[12]; Mil. 369; Smp. 242. (2) Treating kindly, kind, compassionate, A. iv. 90; J. iii. 262[21]. (3) M., a charioteer, D. ii. 268; J. A. i. 203[20]; ii. 257[4]; iv. 63[7].

saṅgāhika, comprising, including, J. A. i. 160[6]; Sum. i. 94; comprehensive, in short, J. ii. 236[19]; holding together, M. i. 322 (l. 2 fr. b.).

saṅgīta, see *saṅgāy*.

saṅgīti, f., chanting together, a choir, J. A. i. 32[24]; rehearsal, general convocation of the Buddhist clergy in order to settle on questions of doctrine and to fix the text of the Scriptures. The first Council was held at Rājagaha, V. ii. 284 ff.; Dīp. iv.; Mah. iii.; Sum. i. 2 ff.; Smp. 283 ff. The second Council was held at Vesālī, Vin. ii. 294 ff.; Dīp. iv. 27 ff.; Mah. iv.; Smp. 293 ff. The third at Pāṭaliputta, Dīp. vii. 34 ff.; Mah. v. 268 ff.; Smp. 306 ff.; a Council of heretics, the so-called Mahāsaṁgīti, is mentioned, Dīp. v. 31 ff.; text rehearsed, recension, Vin. ii. 290; Sum. i. 17; text, formula, Vin. i. 95; ii. 274, 278.

saṅgītikāraka, m., editor of a redaction of the Holy Scriptures, J. A. i. 345[14].

saṅgītisuttanta, name of the 33rd Suttanta of the Dīgha Nikāya.

saṅguḷikā, f., a cake, Vin. ii. 17; *tila-saṅguḷikā*, Dhp. (1855), p. 263[19], *cf.* the var. read. *saṅkulikā*, A. iii. 78, quoted under *sakkhali* (2).

saṅgha, m. (1) Multitude, assemblage, Mil. 403 (*kākas.*); J. A. i. 52[18] (*sakuṇas.*); S. N. 589 (*ñātis.*); 680 (*devas.*); *bhikkhus.*, an assembly of Buddhist priests, A. i. 56, etc.; D. i. 1, etc.; S. i. 236; Sum. i. 230; 280; Vin. i. 16; ii. 147; *bhikkhunīs.*, an assembly of nuns, S. v. 360; Vin. i. 140; *sāvakas.*, an assembly of disciples, A. i. 208; D. ii. 93; S. i. 220, etc.; *samaṇas.*, an assembly of ascetics, S. N. 550; (2) the priesthood, the clergy, the Buddhist church, A. i. 68; 123, etc.; D. i. 2, etc.; S. iv. 270 ff.; S. N. 227, etc.; J. A. ii. 147[3], etc.; Dh. S. 1004; It. 11; 12; 88; Vin. i. 102; 326; ii. 164, etc.; (3) a larger assemblage, a community, A. ii. 55 = S. v. 400; M. i. 231 (compare *gaṇa*).

saṅghakamma (°*karma*), n., an act or ceremony performed by a chapter of bhikkhus assembled in solemn conclave, J. A. i. 341[9]; Vin. i. 123[6] (*cf.* i. 53[3] and 143[10] and the explanation S. B. E. xxii., p. 7), Vin. iii. 38 foll.

saṅghaṅs (*saṅghṛs*), 1, to rub together, to rub against, Vin. ii. 315 (Buddhaghosa).

saṅghaṭita, sounding, made resonant, Mil. 2; pieced together, pegged together, constructed (*nāvā nānādāru*°), Mil., p. 161.

saṅghaṭṭ, (1) to knock against, to sound, to ring, Mah. xxi. 29; (2) to knock together, to rub against each other, J. iv. 98[16]; Mil. 326; Dāṭh. iii. 87; (3) to provoke by scoffing; *saṅghaṭṭiyati* (pres. pass.), V. V. A. 139; caus. *saṅghaṭṭeti*, J. A. vi. 295[29] (*paraṃ a-saṅghaṭṭento*, comm. on *a-saṅghaṭṭa*, mfn.); aor. *sam-a-ghaṭṭayimha*, J. A. iv. 98[16] (*aññam aññena*).

saṅghaṭṭana, n., rubbing together, close contact, impact, S. iv. 215; v. 212.

Saṅghatissa, m., name of a king of Ceylon (242-246), Dīp. xxii. 48 ff.; Mah. xxxvi. 58 ff.

saṅghathera, m., elder of the congregation, the eldest thera, Vin. ii. 303.

Saṅghadāyikā, f., name of a theri, Ap. 18; 104.

Saṅghadāsī, f., name of the youngest daughter of King Kiki, J. vi. 481[13]; Dhp. A. 238; 252.

Saṅghanandin, author of the vutti to the grammar of Kaccāyana, De Alwis, Introd., p. 104.

Saṅghapāla, m., name of a thera, G. V. 68; Sās. 30; 31.

Saṅghabodhi, m., name of a king of Ceylon (246-248), Dīp. xxii. 53; Mah. xxxvi. 58 ff.

saṅghabhatta (°*bhakta*), n., food given to the community of monks, Vin. i. 58, etc.

saṅghabhinna, m., a schismatic, Vin. v. 216.

saṅghabheda, m., causing division among the priesthood, A. ii. 239 f.; It. 11; Vin. i. 150, etc.

saṅghabhedaka, that causes divisions in the Saṅgha, schismatic, It. 11; Vin. i. 89; 136; 168; *-jātaka*, name of a Jātaka, J. A. iii. 211[11].

saṅghabhedakkhandhaka and *saṅghabhedakakhandhaka*, n., name of a chapter in the Cullavagga (Vin. ii. 180-206), J. A. vi. 129[20].

Saṅghamitta (*-mitra*), m. (1) Name of a native of Cola, Mah. xxxvi. 113; xxxvii. 15, 26; (2) name of Bhaṇḍagāraka Saṁghamitta, Asl., p. 77.

Saṅghamittā, f., a daughter of King Asoka, Smp. 305, 333 ff.; Dīp. vi. 17; vii. 18 ff.; Mah. v. 167, etc.; Sās. 55; Mahābodhiv. 82, etc.

saṅghar (*saṁhṛ*), 1, to bring together, to collect, accumulate, J. iii. 261[11]; iv. 371[25]; J. A. v. 383[25]; to crush, to pound, J. A. i. 493[5] (cf. *saṁ-har*°, which is the same, both forms being frequent).

Saṅgharakkhita (*-rakṣita*), m. (1) Name of a thera, Thag. 109; Vin. iii. 169; iv. 8; Dhp. A. 198; Asl. 200; (2) name of an author, Sās. 34; G. V. 61; 66.

saṅgharāji, f., a row, contention in the Saṅgha, Vin. i. 339, etc.

Saṅghā, f., name of a therī, Thig. 18; Thig. A. 24.

saṅghāṭa, m. (1) a raft, J. A. ii. 20[6] f.; 332[23] (*nāvā*-°); Mil.

376; (2) junction, union, V. V. A. 233; (3) collection, aggregate, multitude (=*saṅghāta*), M. i. 271; 383; Thag. 519; J. A. iv. 15[9]; Mil. 390; *piṭṭhasaṅghāṭa*, a door-post, lintel, Vin. ii. 120; *dāru-saṅghāṭa* = *nāvā-saṅghāṭa*, J. A. v. 194[30], 195[3-6]; *nāva-*° is also found, J. A. iii. 362[6], 371[4].

saṅghāṭī, f., one of the three robes of a Buddhist monk, a waist-cloth, D. ii. 65; M. i. 281; ii. 45; S. i. 175; Vin. i. 46; *saṅghāṭipallatthikāya nisīd*, to sit squatting against one's waist-cloth, Vin. ii. 78; 135.

saṅghāṭika, wearing a saṅghāṭi, M. i. 281.

saṅghāṭicāra, m., wandering about in a saṅghāṭi, having deposited one robe, Vin. iv. 281.

saṅghāṭicāsin, dressed in a saṅghāṭi, S. N. 456.

saṅghāṇi, f., a loin-cloth, Vin. iv. 339 f.

saṅghāta, m., striking, killing, M. i. 78; A. ii. 42 f.; D. ii. 354; Vin. i. 137; knocking together, snapping of the fingers, A. i. 34; 38; aggregate, assemblage, multitude, Nett. 28; name of one of the eight principal hells, J. v. 266[13]; J. A. v. 270[29].

saṅghātanika (~*iya*), lit., holding or binding together (synon., *aggasaṅgāhika*), M. i. 332 (l. 1 fr. b.); Vin. i. 70-71 (the decisive moment, S. B. E. xiii., p. 190).

saṅghādisesa, requiring suspension from the brotherhood, a class of offences which can be decided only by a formal Saṃghakamma, Vin. ii. 38 ff.; iii. 112, 186; Vin. Texts, i. 7; iv. 110 ff.; A. ii. 242.

saṅghānussati, f., meditation on the Order, a kammaṭṭhāna, A. i. 30; J. A. i. 97[14]. See *kammaṭṭhāna* and *anussati*.

saṅghārāma, m., a residence for members of the Order, consisting of huts in a wood, J. A. i. 94.

saṅghika, belonging to, connected with the Order, Vin. i. 250, etc.

saṅghin, having a crowd of disciples, the head of an order, D. i. 47; 116; S. i. 68; Mil. 4; Sum. i. 143; *saṅghā saṅghī gaṇi-bhūtā*, disciples and teachers together, D. i. 112; 128; ii. 317; Sum. i. 280.

saṅghuṭṭha (°*ghuṣṭa*), resounding, made resonant, Saddham-

mopāy. 298; Mah. xv. 196; J. A.' vi. 60[23]; 277[6] (*turiya-tāḷita-°*).

sacāca, if indeed, Vin. i. 88; see *sace*.

sacitta (*sva°*), n., one's own mind, heart, D. ii. 120; Dhp. 183.

sacittaka, endowed with mind, intelligent, Asl. 295.

sacīva, m., a minister, Sās. 143.

sace (*tat cet*), if, D. i. 8; 51; Dhp. 134; Vin. i. 7; J. A. i. 311[4].

sacetana, animate, conscious, rational, Jāt. i. 74; Mah. xxxviii. 97.

sacc (*saṡc*), to accompany, to wait upon, A. iv. 343; a mistake for *ghaṭessati*, as at iii. 343[2].

sacca (*satya*), real, true, D. i. 182; M. ii. 169; iii. 207; Dhp. 408; *saccaṁ*, truly, verily, certainly; *saccaṁ kira*, is it really true? D. i. 113; Vin. i. 45; J. A. i. 107[5]; *saccato*, truly, S. iii. 112; *saccaṁ*, n., (1) truth, (2) truthfulness, (3) a solemn asseveration, a declaration on oath, (4) pl., the four truths, *cattāri saccāni*, Dhp. 273, M. ii. 199; A. ii. 41; 176; Dhp. 393; S. N. 883-886; Dh. S. 358; Mil. 120; *iminā saccena*, in consequence of this truth, if this be true, J. A. i. 294[24]; *saccapatiredha*, penetration of truth, Pts. ii. 57; *saccavivaṭṭa*, revelation of truth, Pts. i. 11; *saccavajjaṁ*, veracity. S. iv. 349; *saccavādiṁ*, truthful, S. i. 66; *saccasammatā*, maxim, popular truth, S. iv. 230; so also *sammutisaccaṁ*, *paramatthasaccaṁ*; *sacca-pariyosāna*, Jāt. *passim*. Compare *ariyasacca*.

Saccaka, m., name of a Niggaṇṭha in Vesālī, J. A. iii. 1[15, 20]; *cf.* J. vi. 478[18]; M. i. 227 foll., addressed as *Aggivessana*.

Saccakasutta, n., name of the 35th and 36th sutta of the Majjhimanikāya, M. i. 227 and ff. (*Cūḷasaccakasutta*, 237 and ff. (*Mahāsaccakasutta*).

saccakāra, m., ratification, pledge, payment in advance as an earnest for the performance of a contract, J. A. i. 121[27].

saccakāla, m., time to speak the truth, Kamm. 4.

saccakiriyā (*°kriyā*), f., a solemn asseveration, J. i. 214[19]; J. A. i. 135[6]; 294[15]; iv. 31[21]; 142[11]; v. 94[27]; Mil. 120.

Saccaṁkirajātaka, n., name of 73rd Jātaka, J. A. i. 322 and ff.

Saccatapāvī, f., name of a Samaṇī, J. A. v. 424[24]; 427.

saccanāma (*satyanāman*), doing justice to one's name, an epithet of the Buddha, A. iii. 346; iv. 285; 289; P. V. 50; P. V. A. 231.

Saccanāmā, f., one of the chief female disciples of the Buddha Dhammadassi, B. xvi. 19; J. A. i. 39[27] reads *Sabbanāmā*.

saccanikkama, truthful, S. N. 542.

Saccabandha, m. (1) Name of a mountain, Sās. 54; (2) name of an isi, Sās. 54 and f. The reading is doubtful. The same name occurs (in both meanings) in the 'Comm. on M.,' chap. 145, and in Sārasaṁgaha, chap. v.; the reading *saccabaddha* is quite clear according to Trenckner (only once we have °-*bhaṇḍa*). At Sp. Hardy, 'Manual,' p. 210 (2nd edit., p. 215) the spelling is *sachabadha*.

saccamana (*satyamanas*), of truthful mind, S. N. 780.

saccavaṅka, m., name of a certain kind of fish, J. A. v. 405[32]. The Cop. MS. has [sa]*sacca-vaṅka*, which has been given by Fausboll as *sata-vaṅka*.

saccavacana (*satya*°), n., veracity, Sum. i. 160; M. i. 403 (var. reading *saccaṁ vacanaṁ*); (2) = *saccakiriyā*, 'Comm. on M.,' chap. 86.

saccavajja (*satyavādya*), n., truthfulness, veracity, D. i. 53; S. iv. 349.

saccavācā (*satyavāc*), f., true words, truthfulness, A. ii. 228; J. A. i. 201[29].

saccavādin (*satyavādin*), truthful, speaking the truth, D. i. 4; A. ii. 209; S. i. 66; S. N. 59; Dhp. 217; Mil. 120.

Saccavibhaṅgasutta, n., name of the 141st Sutta of the Majjhimanikāya, M. iii. 248 and ff.

saccavhaya (*satyāhvaya*), deserving his name, an epithet of the Buddha, S. N. 1133.

Saccasaṁyutta, n., name of the 56th Saṁyutta of the Saṁyuttaṁkāya (S. iv. 414 and ff.), Mahābodhiv. 122; Mil. 377; Mah. xiv. 58.

Saccasaṅkhepa (*satyasaṅkṣepa*), m., name of a work by Culladhammapāla; G. V. 60; 70; Sās. 34; a commentary on the same by Vācissara Mahāsāmi Thera, Sās. 34; G. V. 65; 75.

saccasandha (*satya°*), truthful, reliable, D. i. 4; A. ii. 209; Sum. 73.

saccasammata (*satya°*), considered as true, recognized, S. iv. 230.

Saccā, f., name of a paribbājikā among the Licchavis, J. A. iii. 1[14].

saccāpeti, to make true, verify, fulfil, Vin. ii. 19.

saccābhinivesa (*satyābhiniveśa*), m., inclination to dogmatize, one of the Kāyaganthas, S. v. 59; Dh. S. 1139; Asl. 377.

saccābhisamaya (*satyā°*), m., comprehension, realization of truth, S. N. 758; Thig. 338; Thig. A. 239.

sacchanda (*sva°*), self-willed, J. A. i. 421[24].

sacchandin (*sva°*), self-willed, headstrong, J. i. 421[22].

saccika, mfn., real, true, Mil. 226; *saccikaṭṭha*, m., truth, reality, the highest truth, K. V. i. 20; Asl. 4 (nearly = *paramaṭṭha*).

sacchi-kar (*sākṣāt-kṛ*), 8, to see with one's own eyes, to realize, to experience, *-karoti* (pres.), S. iv. 337; v. 11; 49; *-karissati* (fut.), S. v. 10; *sacchākāsi* (aor.), S. iv. 63; *sacchi-kata* (p.p.p.), D. i. 250; S. v. 422 = Vin. i. 11; *-katvā* (ger.), D. i. 12; S. ii. 15; V. i. 9; *-karaṇīya* (f. p. p.), A. ii. 182; S. iii. 232 ff.; *-kātabba* (f. p. p.), S. v. 422; Vin. i. 11; by tmesis also *sacchi* (or *sacchiṁ*), *kā karissati*, M. ii. 201 (*cf. sakkhi, sakkhiṁ kar°*).

sacchikaraṇa (*sākṣāt°*), n., seeing face to face, realizing, Dhp. A. 277.

sacchikiriyā (*sākṣātkriyā*), f., realization, seeing face to face, experiencing, D. i. 100; A. ii. 148; S. iv. 254; Dh. S. 296; S. N. 267.

I. *saj*, only in the pass., to cling, to be attached; to hesitate; *sajjate* and *sajjati* (pr. p.), S. i. 38; S. N. 522; 536; *asajjittho* (aor. 2 sg.), J. i. 376[31]; *sajjittho* (the same), S. i. 111; *satta* (p.p.p.), D. ii. 246; Dhp.

342; Vin. i. 185; J. A. i. 376[28]; *a-sajjitvā*, without hesitating, J. i. 376[28]; *asajjamāna*, unattached, S. N. 38; 466.

II. *saj* (*sraj*), 1, to embrace, D. ii. 266.

III. *saj* (*sṛj*), to let loose, to dismiss, S. N. 386, 390; J. A. i. 359[2], vi. 185[14], 205[1].

sajana (*sra*°), m., a kinsman, J. A. iv. 11[25] (read: *sajana-parijanaṁ*).

sajāti, of the same caste or class, J. A. ii. 108[23].

sajitar (var. lect.), see *sañjitar*.

sajīva, endowed with life, Mah. xi. 13.

II. *sajīva*, m. (wrongly instead of *saciva* [?]), a minister; Abhidh. 340; J. A. vi. 307[6], 318[6] (Comm. = *amacca*).

sajotibhūta (*sadyoti*°), flaming, ablaze, aglow, D. i. 95; Sum. i. 264; J. A. i. 232[17]; Vin. i. 25.

sajj, 10, to prepare, equip, fit up, to decorate; *dānaṁ*, to prepare donations, Dhp. A. 263; *pātheyyaṁ*, to prepare provisions, J. A. iii. 343[6]; *gehe*, to construct houses, J. A. i. 18[9]; *nāṭakāni*, to arrange ballets, J. A. i. 59[14]; *yaññaṁ*, to set up a sacrifice, J. A. i. 336[3]; *dhammasabhaṁ*, to equip a hall for a religious meeting, J. A. iii. 342[6]; *nagaraṁ*, to decorate the town, J. A. v. 212[28]; *sajjita* (p.p.p.), S. ii. 186; Dhp. A. 263; Mah. xvii. 7; xxvii. 16; prepared, etc.; in the sense of 'happy,' Vin. iii. 137 (synon., *sukhita*, *sukahmedha*); *sajjāpeti*, to cause to be prepared, J. A. i. 446[14].

I. *sajja*, prepared, ready, J. A. i. 98[15]; iii. 271[14]; Mil. 351; P. V. 31; P. V. A. 156; 256; of a bow furnished with a bow-string, A. iii. 75.

II. *sajja* (*sarja*), m., the sal-tree.

sajjaka = sajja, J. A. iv. 45[21] (*gamana*).

sajjana, n., decking, equipping.

sajjana, m., a good man, Mil. 321; Tel. 44.

Sajjanela, n., name of a town of the Koḷiyas, A. ii. 62.

Sajjā, f., name of a woman, V. xxxii. 1; V. V. A. 131; 132; 134.

sajju (*sadyas*), instantly, quickly, suddenly, Dhp. 71; Dāṭh iii. 37; *sajjukaṁ*, the same, Mah. vii. 6; xiv. 62.

sajjulasa (*sarjarasa*), m., resin, Vin. i. 202.

Sajjha, m., name of a paribbājaka, A. iv. 371 and f.

sajjha, n. (sa. *sādhya*), silver, Abhidh. 489; D. ii. 351 (var. lect.); S. v. 92 (do.); cf. *sajjhu*.

sajjhakāra, m., a silversmith, Mil. 331.

sajjhāy (*svādhyāy*), to rehearse, read aloud, to study, Mil. 10; J. A. i. 435[23]; J. A. ii. 273[12]. Also to 'repeat silently,' J. A. iii. 216[19]; iv. 64[16]; *sajjāpayati* (opp. to *adhīyati*, said of a teacher and a pupil resp.), J. A. iii. 28[21]; 29[6] (*sajjhāpeti*); *sajjhāyāpeti* (caus.), to teach, Mil. 10.

sajjhāya (*svādhyāya*), m., repetition, rehearsal, study, A. v. 136; S. v. 121; Vin. i. 133; ii. 194[3]; J. A. i. 116[19]; 436[13]; ii. 48[5].

sajjhu, n., silver, D. ii. 351; Mah. xix. 4; xxvii. 26; xxviii. 33; S. v. 92; °*kāra*, Mil. 331.

sañcaya, m., accumulation, quantity, S. N. 697; It. 17.

sañcar, 1, to go about, to wander, D. i. 83; to meet, unite, to spring together, J. A. ii. 36[14] (of the noose of a bird snare); to move, rock to and fro, J. A. i. 265[13]; to pass, *ib.*, 491[30]; *sañcarāpeti*, to cause to go, to emit, J. A. i. 164[11]; caus. *sañcārayati*, Mil. 377[12] (grd. *sañcārayitabbaṁ*).

sañcara, m., passage, way, medium, Sum. i. 289.

sañcaraṇa, n., wandering about, meeting, meeting-place, Mil. 359; *asañcaraṇa*, impassable, Mil. 217.

sañcaritta, n., going backwards and forwards, acting as go-between, Vin. iii. 137; Mil. 266.

sañcāra, m., going, movement, passing through, Saddhammop. 244; passage, road, entrance, J. A. i. 409[16]; ii. 70[15]; 122[24]; *atisañcārena*, by wandering about too much, Mil. 277.

sañcārikā, f., a female messenger.

sañ-cal°, to be unsteady, agitated, Mil. 117[7] (pres. *sañcalanti*); *a-sañcalita*, unshaken, Mil. 224[6].

sañcāl, 10, to shake, Vin. iii. 127; J. A. v. 434[4].

sañcay, to accumulate; *sañcayanto* (pr. part. caus.), Mah. xxi.[4]; *sañcita* (p.p.p.), filled with, J. A. vi. 249[5]; Tel. 40; Saddhammop. 319.

sañcicca (ger.), discriminately, designedly, purposely, Vin. ii. 76; iii. 71; iv. 149; Mil. 380; K. V. 593; *as°*, Vin. iii. 79.

sañcint, 10, to think; *samacintesuṁ* (aor.), D. ii. 180; 245; opt. *sañcintaye*, Thag. 1103.

sañcunṇa (*°cūrṇa*), crushed, shattered, B. ii. 170 = J. i. 26[18].

sañcuṇṇay°, 10, to crush; part. pr. *~ento*, J. A. ii. 210[21]; opt. *~eyyaṁ*, J. A. iii. 175[27]; aor. *~esi*, J. A. ii. 387[3]; ger. *~etvā*, J. A. iii. 176[1].

sañcuṇṇita (*°cūrṇita*), crushed, J. A. ii. 41[7].

sañcumbita, kissed, Pajj. 4.

sañcet, to find out means, devise means, J. A. iii. 438[11] (aor. *samacetayi*).

sañcetanā, f., thought, cogitation, intention, perception, A. ii. 159; S. ii. 11; 40; 99 (*mano°*); ii. 39 and f.; 247; 251; iii. 60; 227; 230; 233; Dh. S. 70; 126; sixfold, D. ii. 309; Pts. i. 136.

sañcetanika, intentional, M. iii. 207; Vin. iii. 112; K. V. A. 163; *a-sañcetanika*, mfn., unconscious, Dhp. A. 177[20].

sañcetayitatta, n., reflection, Dh. S. 5; 72.

sañcodita, instigated, Thig. A. 207.

sañcop°, 1, to move, be about to go, start, S. iii. 120[2] and 125[4]; *samacopi*, aor. sic legendum instead of *samadhosi*, (an impossible form?), J. A. v. 340[13]; *sañcopa* var. lect. is certainly the true reading instead of *sañcesuṁ*; it is an old impf. 3 sg. from *saṁ-copati* (1), the, subject is *ubhayo*, which is singular. The different var. readings may be explained from the likeness of the Singhalese letters ñc, cc, ḍ, dh.

sañcopanā, f., touching, stroking, handling, Vin. iii. 121; *sañcopana*, n., Vin. iv. 214[21] (=*parāmasanan nāma ito c' ito ca*).

sañchād, 10, to cover, hide; *sañchanna* (p.p.p.), M. i. 124; J. A. i. 201[27]; Thag. 13.

sañchid, to cut; *sañchindeyya*, M. iii. 275; *sañchinditvā* (ger.), A. ii. 33 = S. iii. 85; *sañchinna* (p.p.p.), S. N. 64; Vin. i. 255.

saṁjaggh, 1, to joke, to jest, D. i. 91; A. iv. 55; 343; Sum. i. 256.

saṁjan, to be born, produced, to arise; *saṁjāyati* (pres.), D. i. 220; J. ii. 97[8]; *saṁjāyi* (aor.), D. ii. 209; Vin. i. 32; *saṁjāyamāna* (pr. part. p.), J. A. v. 384[13]; *saṁjāta* (p.p.p.), S. N. 53; Dh. S., 1035; *saṁjaneti*, to cause, to produce; to realize, P. P. 16 and f.; *saṁjanayitvāna* (ger.), Saddhammop. 564.

saṁjanana, producing; *saṁjananī*, f., progenetrix, identical with lust, Dh. S. 1059; Asl. 363.

saṁjanetar, m., one who produces, S. i. 191; iii. 66.

saṁjambhariṁ kar, to tease, to abuse, D. i. 189 (°*riyaṁ*); A. i. 187; S. ii. 282; see J. P. T. S., 1889, 211; probably a form from the root *bhṛ*, of which intens. redupl. forms like *jarbhari* and *jarbhṛta* occur in RV; the first of these would in Pali become exactly *jambhari*. The development of signification I don't venture to explain exactly, but I think that *saṁjambhariṁ karoti* (with a second acc.) would mean 'to overwhelm with [harsh and bitter talk].' *Jambhari* is probably adj. (and subst.) = overloaded (and beast of burden?), and this would agree with Nirukta, quoted by Sāyana, Ed. of M. Müller, RV̂ 10, 106 v. 6 (vol. vi., p. 350).

I. *Sañjaya*, m. (1) Name of a gardener to King Brahmadatta, J. A. i. 157 and ff.; (2) name of a young Brāhmaṇa, J. A. v. 61 and ff.; (3) name of the son of King Sivi, J. A. vi. 480 and ff.; (4) *S. Ākāsagotta*, name of a Brāhmaṇa, M. ii. 127; (5) *S. Belaṭṭhaputta*, name of a wandering ascetic, D. i. 48; 58; 59; ii. 150; M. i. 198; 250; ii. 2; S. i. 68; iv. 398; J. A. i. 85[20]; 509[14]; Thag. 48; Vin. i. 39 and ff.; ii. 111; Mil. 4.

II. *Saṁjaya* (*sāṁjaya*), belonging to Sañjaya, Vin. i. 43.

saṁjāta, see *saṁjan*.

saṁjāti, f., birth, origin; produce, D. i. 227.

saṁjādiya, a grove, wood, J. A. v. 417[25]; 421[8] (uncertain form. Trenckner reads *saṁchādiya*).

saṁjānana, n., knowing, perceiving, recognition, Sum. i.

211; Mil. 61; characteristic, that by which one is distinguished, Asl. 321.

saṁjānanā, f., perceiving, Dh. S. 4.

saṁjānāti, see I. *saññā*.

saṁjānitatta, n., the state of having perceived, Dh. S. 4.

saṁjānetar, S. iii. 66; read *saṁjanetā*.

Sañjikāputta, m., name of an attendant of Prince Bodhi M. ii. 91; Vin. ii. 127 and ff.; Dhp. A. 323.

saṁjiṇṇa (°*jīrṇa*), decayed, J. A. i. 503[12] (various reading).

sañjitar, m., a supreme one, who assigns to each his station, D. i. 18, 221; Sum. i. 111.

saṁjīva, ? read *sajīva*. (1) alive, Dhp. A. 171; (2) m., one of the eight; principal hells, Pgd. 5 and ff.; J. A. v. 266[13] and ff.; (3) m., a disciple of Kakusandha Buddha, M. i. 133; S. ii. 191; J. A. i. 42[26]; (4) m., name of a Brāhmaṇa J. A. i. 510 and f.

Saṁjīvajātaka, n., name of the 150th Jātaka, J. A. i. 508 and ff.

saṁjīvana, reviving, Ap. (Thig. A. 181).

Saṁjīvika, revived, name of a tiger in the Saṁjīvajātaka, J. i. 511[2].

saṁjhambhari, see *saṁjambhari*.

saṁjhā (*sandhyā*), f., evening; *-ghana*, m., an evening cloud, Ap. in Thig. A. 146; Dāṭh. v. 60; *saṁjhātapa*, m., evening sun, V. V. A. 4.

saññata, see *saṁyata*.

saññatta (*sañjñātva*), n., the state of being a saññā, perceptibility, cognoscibility, S. iii. 87.

saññatti (*saṁjñapti*), f., informing, convincing, appeasing, A. i. 75; S. i. 199; Vin. ii. 98; 199; 307.

saññam, see *saṁyam*.

saññama, see *saṁyama*.

saññamana, see *saṁyamana*; at J. A. v. 370[25] we ought perhaps instead of *saññamāno* to read (with several MS.) *saññamano rājā*, in the sense of *Saṁyamo rājā*, *cf.* Jat. Transl. v., p. 196.

I. *saññā* (*saṁjñā*). (1) To recognize, perceive, be aware of, D. ii. 12; M. i. 111; S. iii. 87; Thig. A. 110; J. A. i. 135[5];

to think, suppose, J. A. ii. 98.[12] (2) To call, name, nickname, D. i. 93; J. A. i. 148[26]; *sañjānāti* (pres.), D. i. 93; ii. 12; S. iii. 87; *sañjāni* (aor.), Sum. i. 261; *sañjānanto* (pr. p.), knowingly, purposedly, Vin. iii. 112; *saññāya* (ger.), J. A. i. 187[13]; ii. 98[12]; *saññatvā* (ger.), M. i. 1; *sañjānitvā* (ger.), J. A. i. 352[3]; *saññāyati* and *saññāyate* (pr. pass.), Dhp. A. 210; *sannāta* (p.p.p.), M. i. 396 (skilled); caus. *saññāpeti*, to make known, to teach, J. A. i. 344[2]; Mil. 45; to remonstrate with, gain over, convince, D. i. 236; M. i. 397; A. i. 75; S. iv. 313; Vin. i. 10; ii. 197; Mil. 316; to appease, conciliate, J. A. i. 479[4]; to urge, induce, Dhp. A. 141; to order, command, Dhp. A. 145; caus. also *saññapeti*, J. A. i. 26[23], etc. At J. A. i. 408[10], read: *saññāpāpetvā* (instead of *saññaṁ pāpetvā*) or simply *saññāpetvā*, like the parallel text in Ud., p. 17[17]; *saññatta* (p.p.p.), S. N. 303; 308; *saññattuṁ* (inf.), S. N. 597.

II. *saññā* (*sañjñā*), f. (pl. saññāyo and saññā—*e.g.*, M. i. 108), sense, consciousness, perception, being the third khandha, Vin. i. 13; M. i. 300; S. iii. 3 and ff.; Dh. S. 40; 58; 61; 113; sense, perception, discernment, recognition, assimilation of sensations, M. i. 293; S. iii. 87; Mil. 61; Dh. S. 4; Asl. 110; Sam. Vin. on Vibh. 5; consciousness, D. i. 180 and ff.; M. i. 108; Mil. 159; J. A. iv. 391[4]; is previous to *ñāṇa*, D. i. 185; conception, idea, D. i. 28; M. iii. 104; S. i. 107; S. N. 802; 841; Dhp. A. 127; a constituent part of *nāma*, S. ii. 3, *cf.* S. N. 779; differs from viññāṇa and paññā only in involution of intellect, Vis. Mag. xiv., Bud. Psych. 7, *n.* 2; 17, *n.* 2; apart from *s.* no eternal truths, S. N. 886; *s. kar*, to imagine, to think, J. A. ii. 71[13]; to take notice, to mind, J. A. i. 117[27]; Dhp. A. 207; 242; to make, to give a sign, to put in an appearance, Dhp. A. 213; *s. dadāti*, J. vi. 302; sign, gesture, token, mark, J. A. i. 287[17]; ii. 18[10]; Dhp. A. 153; *rajjusaññā*, a rope used as a mark, a guiding rope, J. A. i. 287[19]; *rukkha-saññaṁ pabbata-saññaṁ karonto*, using trees and hills as guiding marks, J. A. iv. 91[10]

name, Kacc. 317; *saññā* is twofold, *rūpa-saññā* and *dhamma-saññā*, S. ii. 143 and f.; again, *paṭighasamphassajā* and *adhivacanasamphassajā* Vibh. 6; threefold, *rūpasaññā, paṭighasaññā*, and *nānattasaññā*, A. ii. 184; S. ii. 211; *cf.* S. N. 535; there are six perceptions of *rūpa, sadda, gandha, rasa, phoṭṭhabba*, and *dhamma*, D. ii. 309; S. iii. 60; the sevenfold perception, *anicca-, anatta-, asubha-, ādīnava-, pahāna-, virāga-*, and *nirodha-saññā*, D. ii. 79; *cf.* A. iii. 79; the tenfold perception, *asubha-, maraṇa-, āhāre paṭikkūla-, sabbaloke anabhirata-, anicca-, anicce dukkha-, dukkhe anatta-, pahāna-, virāga-, nirodha-saññā*, A. v. 105; the one perception, *āhāre paṭikkulasaññā*, Abh. S. ix. 2; pain ceases as a consequence of the cessation of *saññā*, S. N. 732; *saññāvedayitanirodha*, cessation of consciousness and sensation, M. i. 160; 301; iii. 45; A. i. 41; S. ii. 212; *saññāviratta*, free from consciousness, an arahant, S. N. 847; *saññāvimokkha*, emancipation from consciousness, S. N. 1071 and f.; Mil. 159 = Vin. v. 116.

saññāgata, perceptible, the world of senses, M. i. 38.

saññākikā, see *sañjāvikā*.

saññāṇa (*saññāna*), n., perception, knowledge, Dhp. A. 134; token, mark, Sum. i. 46; monument, Mah. xix. 35.

saññāpana (*saññāpana*), n., remonstrating, J. A. v. 462[15].

saññāmaya, mfn. = *arūpin*, M. i. 410 (opp. *manomaya* = *rūpin*).

saññāvat (*saññāvat*), having perception, A. ii. 215 = Dh. S. 1003.

saññigabbha (*saññigarbha*), m., animate production, D. i. 54; Sum. i. 163.

saññita (*saññita*), called, named, Mah. vii. 45; Saddhammop. 461 and f.

saññin (*saññin*), fem. *saññinī*, conscious, perceiving, having perception, D. i. 31; 180; M. ii. 228; A. ii. 34; 48; 50; S. i. 62; Dhp. 253; thinking, imagining, Dhp. A.

141; *ālokasaññin*, having a clear perception, D. i. 71; Sum. i. 211; *paṭhavīsaññin*, conscious of the earth (*kasiṇa*), in samādhi, A. v. 8 f.; *paṭhavisaññiniyo* (fem. plur.), having a worldly mind, D. ii. 139; *asubhasaññin*, perceiving the corruption of the world, It. 93; *vihiṁsasaññin*, conscious of the trouble, Vin. i. 7.

saññīvāda, m., name of a sect maintaining conscious existence after death, D. i. 31; Sum. i. 119; Mahā-bodhiv. 110; Smp. 312; K. V. A. 6.

saññuta, see *saṁyuta*.

saññutta, see *saṁyutta*.

saññūḷha, see *saṁyūḷha*.

saññoga, see *saṁyoga*.

saññojana, see *saṁyojana*.

saṭa, m. or n. (*śaḍa*, cf. *saṭa*, *saṭā*, or *śaṭā*), a heap of things fallen, removed, or left, only in the comp. *paṇṇa-°*, a heap of fallen leaves (*cf.* sa. *parṇa-śaḍa*), J. A. ii. 271[20]; M. i. 21[1] (Comm. = *paṇṇa-kacavara*).

I. *saṭṭha* (*ṣaṣṭa*), sixtieth, Kacc. 200.

II. *saṭṭha*, S. iv. 298 and f.; read *saṭha*.

saṭṭhi (*ṣaṣṭi*), sixty, D. i. 45; ii. 261; S. N. 538; *-matta* (*mātra*), numbering sixty, S. N., p. 145; J. A. i. 87[7].

Saṭṭhinipāta, n., name of the chapter of the Jātaka comprising Jāt. 529-30; J. A. v. 247-77.

Saṭṭhipeyyāla, n., name of the second chapter of the 'Saḷāyatana Saṁyutta,' S. iv. 148 and ff.

saṭṭhihāyana, mfn., sixty years old (said of an elephant), M. i. 229[11]; J. A. ii. 343[18].

saṭha (*śaṭha*). crafty, treacherous, fraudulent, D. ii. 258; M. i. 32; 153; S. iv. 299 (*saṭṭha*); Dhp. 252; Vin. ii. 89; Mil. 250; Dāṭh. ii. 88. Various reading *satha*.

saṭhatā (*śaṭha°*), f., craft, wickedness, P. P. 19.

saṭhila (*śṛthila*, *śithila*), loose, inattentive, Dhp. 312. Compare Thag. 277 and Prākrit, *saḍhila*, *siḍhila* (see *sithila*).

saṭhesanā, f., foolish wishes; *samavayasaṭhesana*, who has abandoned all desire, A ii. 41.

saṇ (*svan*), 1, to sound, to make a noise; *saṇati*, S. N.

721 (text *sanati*) = Mil. 414; *sanatā*, S. i. 7 = i. 203; *saṇanta* (text *sananta*), sounding, making a noise, S. N. 720.

saṇa, n. (*śaṇa*), a kind of hemp, D. ii. 350 (var. lect.); S. i. 115 (do.); Dhp. A. 412[2] (*saṇharāka ?*), cf. *sāṇa* and *sāṇī*.

saṇadhovika, n., M. i. 229; or *-kā*, f., name of a particular sort of gambol of an elephant in water.

saṇikaṁ (*śanais*), slowly, gently, softly, gradually, D. ii. 333; M. i. 120; J. A. i. 9[5]; 292[30]; ii. 103[7]; Mil. 117; Sum. i. 197; Dhp. A. 107.

saṇiṁ (*śanais*), softly, gradually, S. N. 350; Mah. xxv. 84.

saṇṭha, a reed (used for bow-strings), M. i. 429.

saṇṭhapanā, f., fixing, settling, P. P. 18.

saṇṭhā (*saṁsthā*), to stand, to remain, to continue, P. P. 31; 32; Dhp. A. 429; to stick to, to be fixed, settled, D. ii. 206; S. v. 321; It. 43; Vin. i. 9; 15; to be established, to be put into order, Vin. ii. 11; to stand still, restrain oneself, J. A. i. 438[8]; to subsist, Dhp. A. 356; *saṇṭhāti* (pres.), P. P. 31; 32; J. A. iv. 469[4]; *saṇṭhahati* (pr.), J. A. vi. 160[8]; *saṇtiṭṭhati* (pr.), D. ii. 206; S. iii. 133; It. 43; *saṇṭhaheyya* (opt.), Vin. ii. 11; S. v. 321; *saṇṭhāsi* (aor.), Vin. i. 15; *saṇṭhahiṁsu* (aor.), S. ii. 224; *saṇṭhātuṁ* (inf.), J. A. i. 438[8]; *saṇṭhahanta* (pr. part.), Vin. i. 9; *saṇṭhita* (p.p.p.), S. N. 330; Saddhammop. 458; Dhp. A. 312; *susaṇṭhita*, firmly established, S. N. 755; Mil. 383; in good position, well situated, Asl. 65; *saṇṭhapeti* (caus.), to settle, A. ii. 94: S. iv. 263; J. A. i. 225[11]; to adjust, fold up, J. A. i. 304[3]; *saṇṭhāp* (the same), to arrange, pacify, Dhp. A. 221; to call to order, D. i. 179; to put together, hoard up, Dhp. A. 258.

saṇṭhāna (*saṁsthāna*), n., configuration, position, figure, shape, form, A. i. 50; iv. 190 (comm. *osakkana*); Vin. ii. 76; Mil. 270; 316; 405; J. A. i. 71[21]; 291[9]; 368[10]; ii. 108[18]; Asl. 321; *vaṇṇasaṇṭhāna*, outward semblance, Nett. 27; J. A. i. 271[7]; *charisaṇṭhāna*, appearance of the skin, J. A. i. 489[29]; base, fuel, J. ii. 236[16]; *susaṇṭhāna*, well formed, S. N. 28; cf. *santhāna*.

saṇṭhāpana (*saṁsthāpana*), n., arranging, fixing.

saṇṭhita, *see saṁsthā*.

saṇṭhiti (*saṁsthiti*), f., stability, firmness, S. v. 228; Dh. S. 11; Asl. 143; Saddhammop. 460; fixing, settling, Mil. 144. According to Trenckner also: way, manner, method, rule, Sārasaṅgaha (*kathika-*°), § 11.

saṇḍa (*ṣaṇḍa*), m., a heap, multitude, a grove, D. i. 87; S. iii. 108; S. N., p. 112; Vin. i. 23; J. A. i. 134[13] (*rana-*); D. i. 92 (*sāka-*); S. N. 552 (*jambu-*); *saṇḍa-saṇḍacārin*, swarming, D. i. 166 = M. i. 77 = A. ii. 206; *sattasaṇḍa*, teeming with beings, It. 21.

saṇḍāsa, m., a long pincers, A. i. 210; J. A. i. 223[4]; used to pull out hairs, Vin. ii. 134.

saṇha (*ślakṣṇa*), smooth, soft, Dh. S. 648; Vin. i. 202; ii. 151; gentle, mild, D. ii. 259; J. i. 202[4]; 376[30]; S. N. 853; delicate, exquisite, Thig. 258; 262; 264; 268; subtle, abstruse, Dhp. A. 80; 366; *saṇharācatā*, friendly speech, Dh. S. 1343; cf. *osaṇheti*.

saṇha-kariṇī, f., 'a wooden instrument for smoothing the ground, or a sort of trowel,' Abhidh. 1007; J. A. iv. 250[10] (loc. *~iyaṁ piṁsito*); iv. 4[5] (*~ī riya tilāni piṁsamānā*); V. 271[2] ± VI. 114[20] (*asani riya riravanto ~iyaṁ riya piṁsanto*); thus it seems to mean also a sort of instrument for oil-pressing, or a mortar.

saṇhaka, the same as *saṇha*, n., (sa. *ślakshṇaka*), betelnut [see Andersen's Pali Glossary], J. A. iii. 394[23].

sat, being, existing, D. i. 61; 152; It. 62 ff.; S. N. 98; 124; good, D. i. 61; 152; S. i. 17; Dhp. 151; *santo* (nom. sg.), S. N. 98; 124; Mil. 32; *santaṁ* (acc.), D. ii. 65; *satā* (instr.), D. ii. 55; *sati* (loc.), D. ii. 32; S. N. 81; Dhp. 146; It. 85; *sante* (loc.), D. i. 61; *santo* (nom. pl.), M. i. 24; S. i. 71; Dhp. 151; S. N. 450; It. 62; *samtāni* (pl. n.), D. i. 152; *sante* (acc. pl.), S. N. 94; 665; *sataṁ* (gen. pl.), M. i. 24; S. i. 17; S. N. 227; Dhp. 54; *sabbhi* (instr. pl.), S. i. 17, 56; 71; Dhp. 151; D. ii. 246; *santesu* (loc. pl.), Dhp. A. 253; *santato*, Nett. 88; Asl. 206 and f.; *santatara*, It. 62; cf. *sattama* (superl.).

sata (*śata*), hundred, D. i. 13; Dhp. 102; Vin. i. 24.

sata (*smṛta*), remembering, mindful, conscious, D. i. 37; ii. 94; M. i. 520 (*sussata* and *dussata*), S. iv. 211; Dh. S. 163; S. N. 741; Sum. i. 211; *satokārī*, cultivator of sati, Pts. i. 175.

sataka (*śataka*), n., a hundred, J. A. i. 74[22].

satakkaku (*śatakakud*), having a hundred corners, epithet of a cloud, A. iii. 34 = S. i. 100 (various reading, *satakkatu*), see J. P. T. S., 1891-93, p. 5.

satakkhattuṁ (*śatakṛtvas*), a hundred times, Dhp. A. 291.

satata, continual; *satataṁ*, continually, It. 116 ff.; S. N. 507; Mil. 70; *satatavihāra*, m., peaceful state of life, A. ii. 198, read *santavihāra*.

Satadhamma, m., name of a young Brāhmaṇa, J. A. ii. 82[18] and ff.

Satadhammajātaka, n., name of the 179th Jātaka, J. A. ii. 82 and ff.

satadhā (*śatadhā*), in hundred ways, into hundred pieces, D. ii. 341.

satapatta (*śatapattra*), m., the Indian crane, J. A. ii. 153[4]; 388[18]; Mil. 404.

Satapattajātaka, n., name of the 279th Jātaka (J. A. ii. 387 and ff.), J. A. v. 147[26].

Satapa, m., name of a Yakkha, Dph. A. ad v. 416.

satapadī (*śata°*), f., a centipede, A. v. 290; Vin. ii. 148; Mil. 272.

satapupphā (*śata-puṣpā*), f., 'Anethum Sowa, a sort of dill, or fennel,' J. A., vi. 537[21].

sataporisa (*śatapauruṣa*), of the height of hundred men, extremely high, attribute of a hell, V. V. lii. 12 and ff.; name of a hell, J. v. 269[7].

satabhisaja (*śatabhiṣaj*), m., name of a Nakkhatta, Abhidh. v. 60.

satamūlī (*śata°*), f., Asparagus Racemosus; Abhidh. v. 585.

sataraṁsi (*śataraśmi*), m., the sun, Saddhammop. 590; J. A. i. 41[12].

sataraṅka, m. (sa. **śata-cakra*), a kind of fish, Abhidh. v. 672.

satavallikā, f., an under garment arranged like a row of jewelry, Vin. ii. 137.

satasahassa, n., one hundred thousand, J. A. ii. 20[17]; Mil. 136[8]; 88[3]; mfn. (*kappe satasahassamhi*), in a passage from Apadāna quoted in Paramatthadīpanī (Trenckner).

satasahassima, mfn., S. ii. 133; Ps. on M. chap., 129.

satādhipateyya (*smṛtyādhipatya*), mastering recollection, A. ii. 243 and f.; It. 40.

satāvarī, f. (*çatāvarī*), asparagus racemosus, Abhidh, 585.

sati (*smṛti*), f., memory, recognition, consciousness, D. i. 180; ii. 292; Mil. 77-80; intentness of mind, wakefulness of mind, mindfulness, contemplative faculty, self-control, conscience, self-consciousness, D. i. 19; A. i. 95; Dh. S. 14; Asl. 121; Mil. 37; *upaṭṭhitā sati*, presence of mind, A. ii. 6; It. 120; *parimukhaṁ satiṁ upaṭṭhāpetuṁ*, to surround oneself with watchfulness of mind, M. iii. 89; Vin. i. 24; *satiṁ paccupaṭṭhāpetuṁ*, to preserve one's consciousness, J. A. i. 112[28]; iv. 215[26]; *kāyagatā sati*, intentness of mind on the body, realization of the impermanency of all things, M. iii. 89; A. i. 43; S. i. 188; Mil. 248; 336; *maraṇasati*, intentness of mind with regard to death, A. iv. 317 and ff.; J. A. iv. 216[1]; *a-sati*, f., not thinking of, forgetfulness; instr. *asatiyā*, through forgetfulness, without thinking of it, not intentionally, Vin. ii. 289[2]; Dhp. A. p. 103[15] (= *a-sañcicca*).

satika (*śatika*), consisting of a hundred, belonging to a hundred; *yojanasatika*, extending one hundred yojanas, Vin. ii. 238; *vīsaṁvassasatika*, of hundred and twenty years' standing, Vin. ii. 303.

satindriya (*smṛtīndriya*), n., the sense, faculty, of mindfulness, A. ii. 149; Dh. S. 14.

satipaṭṭhāna (*smṛtyupasthāna*), n., intent contemplation and mindfulness, application of mindfulness; there are four *satipaṭṭhānas*, referring to the body, the sensations, the mind, and phenomena, respectively, D. ii. 83; 290 and ff.; M. i. 56; 339; ii. 11, etc.; A. ii. 218; S. iii. 96; 153; v. 9; Dh. S. 358.

Satipaṭṭhānasaṁyutta, n., name of the 47th Saṁyutta, S. v. 141 and ff.

Satipaṭṭhānasutta, n., name of the 22nd Sutta of the Dīgha Nikāya (D. ii. 290 and ff.), and of the 10th Sutta of the Majjhima Nikāya (M. i. 55 and ff.).

satima, mfn., the 100th, S. ii. 133; J. A. 167[11] (*pañca-*°)

satimat (*smṛtimat*), thoughtful, contemplative; *satimā* (nom.), D. i. 37; A. ii. 35; S. N. 174; Dh S. 163; *satīmā* (nom.), S. N. 45, etc.; *satīmaṁ* (nom. neut.), S. N. 211; *satimato* (gen.), S. i. 208; *satīmato* (gen.), S. i. 81; Dhp. 24; *satīmanto* (nom. pl.), D. ii. 120; Dhp. 91; *satīmataṁ* (gen. pl.), Dhp. 181; It. 35; *satimantānaṁ* (gen. pl.), A. i. 24.

Satira, m., name of a king in Ratanapura, Sās. V. 90; 92, etc.

satirinaya (*smṛtivinaya*), m., disciplinary proceeding under appeal to the accused monk's own conscience, Vin. i. 325; ii. 79, etc.; M. ii. 247; A. i. 99.

sativepullappatta (*smṛtivaipalyaprāpta*), having attained a clear conscience, Vin. ii. 79.

satisampajañña, n., mindfulness and self-possession, D. i. 70; A. ii. 210; Sum. i. 183 and ff.

satisambhojjhaṅga, *e.g.*, S. v. 90; see (*sam*)*bojjhaṅga*.

satisammosa (*smṛtisammoṣa*), m., loss of self-control, D. i. 19; Sum. i. 113; P. P. 32.

satī, f. (from *sat*, q.v.) (1) being, J. A. iii. 251[12]; (2) a good or chaste woman, Abhidh. 237; *a-satī*, an unchaste woman, Mil. 122 ± J. A. v. 418[2] (*cf.* 419[7]); vi. 310[2] and [24]; iii. 350[16].

satuppāda (*smṛtyutpāda*), m., arising, production of recollection, J. A. i. 98[6]; A. ii. 185; M. i. 124.

satullapakāyika, a class of gods, S. i. 16 and ff.

Satullapakāyikavagga, m., the fourth chapter of the Devatā Saṁyutta, S. i. 16 and ff. (v.l. *satūlapa-*).

Satūlakāyā, f., name of the wife of Joṭika in Uttarakuru; the story is found in Dhp. A. ad v. 416 (not in Fausböll's text).

satekicca, curable, pardonable, Mil. 192; 221; see *tekicca*.

sateratā, f., lightning, J. v. 203[2]; *sateritā*, the same, V. V. xxxv. 3; lxiv. 4: V. V. A. 161, 277.

sato, see *sar*.

I. *satta*, see *saj*.

II. *satta* (*sattva*), m., a living entity, an animate being, a person, a rational being, D. i. 17; 53; ii. 68; A. i. 35 and ff.; S. i. 135; v. 41; Vin. i. 5; Mil. 273; Sum. i. 161; Nett. 161; *sattaraṇiññā*, slave-trade, A. iii. 208 (Cy. = *manussavikāya*); n., substance, Vin. i. 287; *-ṭṭha*, n., the state of having existence, D. i. 29; *nissatta*, non-substantial, phenomenal only, Asl. 38.

III. *satta* (*sapta*), seven, D. i. 54: Vin. i. 18; S. N. 446; *sattahi* (instr. abl.), D. i. 34; *sattannaṁ* (gen.), D. i. 56; *sattasu* (loc.), D. ii. 303 = M. i. 61.

sattaka (*saptaka*), n., a collection of seven.

sattakkhattuṁ (*saptakṛtvas*), seven times, Vin. i. 3; It. 18; *sattakkhattuparamaṁ*, seven times at the utmost; *-paramo*, who will not be reborn more than seven times, A. i. 233; 235; iv. 381; P. P. 15 and f.; Nett. 189.

sattaguṇa (*sapta°*), sevenfold, Mah. xxv. 36.

sattaṅga, m., a couch with seven members (viz., four legs, head support, foot support, side), Vin. ii. 149.

sattaṭṭha (*saptāṣṭan*), seven or eight, J. A. ii. 101[25].

sattati (*saptati*), f. seventy, D. ii. 256.

sattatinipāta, m., the twentieth Nipāta of the Jātaka, J. A. v. 278 and ff.

sattadina (*saptadina*), n., a week, Mah. xi. 23.

sattadhā (*saptadhā*), in seven pieces, D. i. 94; S. N. 783; J. v. 33[9]; 493[8].

Sattanipāta, m., the seventh Nipāta of the Jātaka, J. A. iii. 316 and ff.

sattapaṇṇiguhā, f., name of a cave at Rājagaha, D. ii. 110; Vin. ii. 76; iii. 159; Sās. 4; Mahābodhiv. 89; Dīp. iv. 14; v. 5; Mah. iii. 19.

sattapaṇṇirukkha, m., name of a tree, Mah. xxx. 47.

sattapada (*saktapada*), m., way, manner, of being attached to the objects of sense, M. iii. 217.

sattappakaraṇika, mastering the seven books of the Abhidhamma Piṭaka, J. A. i. 312[3].

sattappatiṭṭha (*saptapratistha*), sevenfold firm, D. ii. 174; Mil. 282 (*sattapatiṭṭhita*).

Sattabhu, m., name of one of the seven Bhāratas, D. ii. 236.

sattabhūmaka (*sapta°*), seven-storied, Mah. xxxvii. 11.

I. *sattama*, best, excellent, J. A. i. 233[20]; S. N. 356.

II. *sattama* (*saptama*), seventh, D. i. 89; S. N. 103; fem. *-mī*, S. N. 437; *sattamī*, f., the locative case, Kacc. 34; the optative mood, Kacc. 228.

Sattamatejasāmin, m., name of a Thera, Sās. 45.

Sattambaka (*saptāmraka*), n., name of a Cetiya at Vesālī, D. ii. 102 and ff.; *Sattamba*, the same, A. iv. 309; S. v. 260; Ud. 62.

sattaratana (*saptaratna*), n., the seven royal treasures, D. i. 88 and f.; S. N., p. 102; It. 15.

satta-ratta (n.) (*sapta-rātra*), a week, J. A. vi. 230[27] (*dve-sattarattassa*, Comm. = *culdasame divase*, ib. 230[33]).

sattarasa (*saptadaśan*), seventeen, Dh. K. xiv. 56; Vin. i. 77.; *sattari*, the same as *sattati*, D. ii. 256 (var. lect.); S. ii. 59-60; Payogasiddhi, lib. ii.; *sattarasama*, mfn., Dhp. 234.

Sattarājadhammavatthu, n., name of a work, Sās. 105.

sattalā (*saptalā*), f., a kind of jasmine.

sattali, J. A. iv. 440[8] (= *kandala-puppha*, Comm., p. 442[5]).

sattaloka (*sattvaloka*), m., the world of sentient beings.

sattava, m. (= II. *satta* [*sattva*]), J. A. v. 351[10.25] (see Lal. Vist., p. 520).

sattavassika (*saptavarṣika*), seven years old, Mil. 9.

sattavidha, mfn., sevenfold, of seven classes, Dhp. A. 209[16]; J. A. i. 91[32]; Mil. 102[13].

sattasatī, f. ('consisting of 700'), name of the second council (*vinaya-saṅgīti*), Vin. ii. 307 (cf. *sattasatā*, Vin. iii. 294); *sattasati-kkhandhaka*, n., a name of the twelfth chapter of Cullavagga, Vin. ii. 307.

Sattasirīsaka, name of a hill near Benares, Dhp. A. 344.

Sattasuriyasutta, n., name of a Sutta, J. A. iv. 498[4].

sattāgārika, m., a seven-houser, one who turns back from

his round as soon as he has received alms at seven houses, D. i. 166.

sattālopika, m., a seven-mouthful man, who does not eat more than seven mouthfuls, D. i. 166.

attāha (*saptāha*), n., a week, D. ii. 248; J. A. ii. 85[9]; Vin. i. 1; *sattāhabhantare*, within a week, J. v. 472.

sattāhika, belonging to a week.

I. *satti* (*śakti*), f., ability, power: *yathāsattiṁ*, according to one's ability, D. i. 102.

II. *satti* (*śakti*), f., a spear, a javelin, A. ii. 117; S. i. 13; J. A. i. 150[10]; *sattipañjara*, a lattice-work of spears, D. ii. 164; knife, dagger, J. A. ii. 153[20]; *mukhasatti*, piercing words, J. A. i. 341[34].

sattiṁlaṅghanasippa, n., javelin dance, J. A. 430[18].

Sattigumbajātaka, n., name of the 503rd Jātaka (J. A. iv. 430 and ff.), J. A. vi. 86[1].

Sattivagga, m., the third chapter of the Devatā Saṁyutta, S. N. i. 13 and ff.

Sattisūla, name of a hell, J. v. 143[27]; J. A. v. 145[16]; compare, S. i. 128.

I. *sattu* (*śatru*), m., an enemy, J. v. 94[10]; 95[26] (acc. pl. *sattavo*).

II. *sattu* (*śaktu*), m., flour, barley-meal, Dh. S. 646, J. vi. 365[21]; J. A. iii. 343[7] and ff.; Vin. ii. 116 (*satthu*).

sattuka (*śatruka*), m. (1) An enemy, Mah. xxxii. 18: J. A. iii. 154[8] (if not here also nom. propr.); (2) name of a thief in Benares, J. A. iii. 435 and ff.; see *Satthuka*.

Sattubhastajātaka, n., name of the 402nd Jātaka (J. A. iii. 341 and ff.), J. A. i. 46[7]; v. 122[6]; 147[6]; Mahābodhiv. 11.

I. *sattussada*, teeming with life, filled with living beings, D. i. 87 111; 131.

II. *sattussada* (*saptotsada*), having seven protruding members, D. ii. 18.

I. *sattha* (*śastra*), n., a weapon, sword, D. i. 4; 56; J. A. i. 72[27]; 504[31]; S. N. 309; 310; *satthaṁ āhar*, to stab oneself, S. i. 121; iii. 123; iv. 57 and ff.

II. *sattha* (*śāstra*), n., a treatise, book; a science, lore, art, Mil. 3.

III. *sattha* (*sārtha*), m., a caravan, D. ii. 130; 339; Vin. i. 152; 292; Mil. 351.

IV. *sattha*, see *sās*.

V. *sattha*, mfn., able, J. A. iii. 173[7] (=*samattha*, Comm. *ib.* 173[12]). [Is this the Pali equivalent to *Sa. çakta*, or *sa+artha* ?]

satthaka (*śastraka*), n., scissors, Vin. ii. 115; Mil. 282; *ayasatthaka*, J. A. v. 338[9], read *ayapaṭṭaka*.

satthakavāta, m., a cutting pain, J. A. iii. 445[26]; Dhp. A. 307; 336.

satthakamma (*śastrakarman*), n., lancet-work, the use of a lancet, Vin. i. 205.

satthakāraka (*śastra°*), m., an assassin, Vin. iii. 73.

satthar (*śāstṛ*), m., a teacher, master, D. i. 230; A. i. 277; Thig. 387; Vin. i. 8; *tayo s.*, D. i. 230; A. i. 277; *pañcas.*, A. iii. 123; the master *par excellence* is the Buddha, D. i. 110; ii. 128; S. N. 153; 545; *satthā* (nom.), D. i. 49; S. N. 179; *satthāraṁ* (acc.), D. i. 163; S. N. 153; 343; *satthārā* (inst.), D. i. 163; *satthunā* (inst.), Mah. xxxii. 19; *satthu* (gen.), D. i. 110; It. 79; Vin. i. 12; *satthuno* (gen.), D. ii. 128; S. N. 547; 573; *satthari* (loc.), Dh. S. 1004; *satthāro* (nom. and acc. pl.), D. i. 230; A. i. 277; Mil. 4; *satthārānaṁ* (gen. pl.), J. A. i. 509[3]; *gaṇasatthar*, leader of a company, J. A. ii. 41[11]; 72[12].

satthavāsa, m., encampment, D. ii. 340; 344.

satthavāsika, m., caravan people, J. A. i. 333[24]; *satthavāsin*, m., the same, J. A. i. 333[28].

satthavāha (*sārthavāha*), m., the leader of a caravan, a merchant, D. ii. 342; leader of a band, teacher, used as an epithet of the Buddha, S. i. 192; It. 80; 108; Vin. i. 6.

satthahāraka (*śastra°*), m., an assassin, Vin. iii. 73.

I. *satthi* (*sakthi*), n. and f., the thigh; J. iii. 83[12]; vi. 528[14]; J. A. i. 218[28]=Vin. ii. 161; *antarāsatthi*, between the thighs, A. ii. 245.

II. *satthi*, various reading instead of *satti* I-II.

satthika (*sārthika*), belonging to a caravan, D. ii. 344.

satthu, see *sattu* III.

I. *satthukā* (*śāstṛka*), belonging to, hailing from, the teacher; *atītasatthuka*, whose teacher is dead, D. ii. 154.

II. *Satthuka*, m., name of a thief, Thig. A., p. 184-5. (This is certainly identical with *Sattuka*, J. A. iii. 435 (*c.* above); *cf.* the parallel verses, J. A. iii. 438, and Thig. A., p. 185.)

satthu-d-anvaya, m., successor of the master, S. N. 556.

satthuna, m., a friend, J. i. 365[16].

satthuvaṇṇa (*śāstṛvarṇa*), m., gold, Vin. iii. 238; 240.

sathera, including the Theras, A. ii. 169.

sad, 1, to subside, sink; to yield, give way, *sīdati* (pres.), S. i. 53; It. 71; Mah. xxxv. 35; *sīdare* (3 pl.), J. ii. 393; *sīde* (opt.), It. 71; *sanna*, sunk, Dhp. 327; *sādeti*, to throw down, Dhp. A. 111; *sīdāpeti*, to cause to sink, Saddhamop. 43.

sadattha (*sva+artha*), m., one's own weal, welfare, D. ii. 141; M. i. 4; Dhp. 166; Mah. iii. 24.

sadatthuta, mfn., always praised, J. A. iv. 101[13] (=*sadā thuto, niccapasattho*, Comm.).

sadara, fearful, unhappy, A. ii. 11; 172; M. i. 280, 465.

sadasa, n., a seat, Vin. iv. 171.

sadassa, m., a horse of good breed, A. i. 289 (*assa*-°, cf. *khaluṅka* and *ājānīya*).

sadā, always, Dhp. 79.

sadācāra, m., good behaviour, Att. 85.

sadātana, eternal, perpetual, Abhidh. 709.

sadādara, always reverential.

sadāmatta, m., 'always revelling,' name of a palace, J. i. 363[11] *cf.* (Divyāvad., p. 603); a class of gods, D. ii. 260.

sadisa (*sadṛśa*), similar, like, equal, D. ii. 261; S. iii. 48 and f.; Dh. S. 116; A. i. 125=P. P. 35; J. A. i. 191[26]; Vin. i. 8. Compare *sādisa*.

sadisatā (*sadṛsatā*), f., similarity, Dhp. A. 390; *sadisatta*, n., the same.

saduma (*sadman*), n., house, Abhidh. 207.

sadevaka, together with the Devas, with the Deva world, D. i. 62; Sum. i. 174; Dhp. 44; S. N. 86; Vin. i. 8;

11; m., the world of men and gods, J. i. 14[9; 11]; men and gods, J. i. 14[15].

sadevamanussa (°*ssa*), together with gods and men, D. i. 62; S. v. 423 = Vin. i. 11; Sum. i. 174.

sadevika, together with his queen, Mah. xxxiii. 70.

sadeha (*sa*°), m., one's own body, Alwis. Intr. x.

sadosa (*sadoṣa*), sinful, P. P. 61.

sadda (*śabda*), m., sound, noise, D. i. 79; 152; M. iii. 56; 267; S. N. 71; J. i. 3[3]; voice, J. A. ii. 108[19]; word, It. 114; Vin. i. 11; *kittisadda*, fame, D. i. 49; 87.

saddaggaha (*śabdagraha*), m., ear, Abh. 150.

saddattha (*śabdārtha*), m., the meaning of a word; name of a work by Vācissara, G. V. 62.

Saddatthabhedacintā, f., name of a work by Saddhammasiri, G. V. 63; 72; commentaries on the same, G. V. 36; 73; 75.

saddadhātu (*śabdadhātu*), m., the element of sound, Dh. S. 707.

saddana (*śabdana*), n., making a noise, Abh. 117.

Saddanīti, f., name of a commentary by Aggavaṁsa, G. V. 63; 72; *cf.* D'Alwis, Introd. vi.; Franke, Gesch. u. Kritik, p. 45 ff.

Saddanetti (f.), name of a book (?), Sās, p. 121.

Saddabindu, m., name of a commentary, G. V. 63; 73.

saddala (*śādvala*), grassy, J. i. 87[6]; Mil. 286.

Saddalakkhaṇa, n., name of a Pali grammar by Moggallāna; Franke, Gesch. u. Krit., p. 31.

Saddarutti, f., name of a Pakaraṇa, G. V. 75.

Saddaruttinavaṭīkā, f., name of a commentary, G. V. 65; 75.

Saddaruttipakāsana, n., name of a Pakaraṇa by Saddhammaguru, G. V. 64; 73.

Saddaruttivivaraṇa, n., name of a commentary, G. V. 75.

saddavedhin (*śabda*°), shooting by sound, Mah. xxiii. 85.

Saddasāratthajālinī, f., a Pakaraṇa by Nāgitācariya, G. V. 64; 74.

saddahati, see *saddhā*.

saddahanā, f., believing, trusting, Dh. S. 12; 25; Nett. 15; 19.

saddāyatana (*śabdāyatana*), n., the āyatana of sounds, the sphere of sounds, Dh. S. 621.

saddāy°, 10, to make a sound, Mil. 258; to call, summon (with acc. pers.), J. A. iii. 288[2].

saddāyamāna (*śabdāyamāna*), sounding, noisy, Ud. 61.

saddita (*śabdita*), sounded, called, Saddhammop. 100.

saddūla (*śārdūla*), m., a leopard, Mil. 23.

saddha (*śrāddha*), believing, faithful, D. i. 171; S. i. 43; ii. 159 and ff.; S. N. 188; 371; Dhp. 8; credulous, S. N. 853; Dhp. 97; *saddha-citta*, Dhpd. A., p. 290 (3 fr. b), opp. to *macchera* (*-citta*).

saddha (*śrāddha*), a funeral rite in honour of departed relatives, and offerings at the same, D. i. 97; A. i. 166; v. 269; 273 Sum. i. 267; *saddhaṁ pamuñc*, to give up offerings, to abandon Brahmanism, Vin. i. 7; S. N. 1146. The word is *n.* according to Abhidh. and A. v. 269-273, loc. *~e*, D. i. 97; J. A. ii. 360[2]; *kaṁ saddhaṁ* (acc. in; a gāthā), seems to be *f.*; Comm. ib. 360[9] has *saddhā-bhattaṁ*, a funeral repast (var. lect. *saddha-°*). Thus it seems to be confounded with *saddhā*.

saddhaṁ (*sārdham*), together with, Abh. 1147.

saddhamma (*saddharma*), m., true religion, good condition, M. i. 46; S. v. 172 and ff.; S. N. 1020; Dhp. 38; J. A. v. 483[29]; *satta saddhammā*, M. i. 354; 356; *aṭṭha asaddhammā*, Vin. ii. 202; *cattāro asaddhammā*, A. ii. 47.

Saddhammakitti, m., name of a Thera, Sās. 76, etc.

Saddhammaguru, name of an author, Sās. 90; G. V. 64; 67.

Saddhammacakkasāmin, m., name of a Thera, Sās. 51.

Saddhammacāra, m., name of an ācariya in Ceylon, G. V. 67.

Saddhammacārin, m., name of a Thera, Sās. 119.

Saddhammajotipāla, m., name of a Thera, the author of several commentaries, G. V. 64; 74; Sās. 74.

Saddhammañāna, m., name of a Thera, Sās. 75.

Saddhammaṭṭhiti, m., name of a Thera, Sās. 160.

Saddhammaṭṭhitikā, f., a commentary on the Mahāniddesa by Upasena, G. V. 61.

Saddhammaṭṭhitikāmin, m., name of a Bhikkhu, Sās. 169.

Saddhammapakāsanī, f., commentary on the Paṭisambhidāmagga by Mahānāma, G. V. 61.

Saddhammapajjotikā, f., commentary on the Mahāniddesa by Upasena (probably identical with the Saddhammaṭṭhitikā), G. V. 70; Sās. 148.

Saddhammapāla, m., name of an Ācariya, G. V. 67.

Saddhammapālinī (or °*pālana*), f., name of a commentary, G. V. 65; 75.

Saddhammavilāsinī, f., a commentary on the Paṭisambhidāmagga, Sās. 148.

Saddhammasaṅgaha, m., a historical work (edited J. P. T. S., 1890, pp. 21 and ff.).

Saddhammasiri, m., name of a Thera, Sās. 75; G. V. 63 (*cf.* 72).

Saddhammālaṅkāra, m., name of a Thera, Sās. 48.

Saddhammopāyana, n., a commentary, G. V. 75.

I. *saddhā* (*śrad-dha*), to believe, have faith; *saddahati* (pres.), D. ii. 115; 244; S. iii. 225; *saddheyyuṁ* (opt. 3 pl.), S. ii. 255; *saddahi* (aor.), Dhp. A. 169; *saddahanta* (pr. part), Dhp. A. 157; Sum. i. 81; *saddahāna* (pr. part.), S. i. 20; 214; S. N. 186; It. 112; *saddahitvā* (ger.), Dhp. A. 123; *saddhātabba* (f. p. p.), J. A. ii. 37[25]: *saddahātabba* (the same), D. ii. 346; *saddheyya* (the same), Vin. iii. 188; *saddheyya* (opt.), J. A. ii. 446[14] (=*saddaheyya*, Comm.); *saddahetha*, J. A. iii. 192[26] (opt. 2 pl.); *saddahissāmi* (fut.), Mil. 148 (1 fr. b.); *saddahesi* (*mā* . . ., aor. 2 sg. caus. = simplex), J. A. vi. 136[29]; 140[1] (with gen. personæ); *saddhātuṁ* (inf.), J. A. v. 445[4]; *saddhāya* (ger.), J. A. v. 176[8] (=*saddahitva*, Comm.); *saddahitabba* (grd.), Mil. 310[2]; caus., to make believe, convince; *saddahāpeyya* (opt.), J. A. vi. 575[5]; *saddahāpessāmi* (fut.), J. A. i. 294[16]. At J. A. vi. 575[2] *saddahe* (opt.) seems to be used as an exclamation in the sense of 'I wonder' (comp. maññe); *dussaddhāpaya*, difficult to convince, Vin. iii. 188; 191.

II. *saddhā* (*śraddhā*), f., faith, D. i. 63; S. i. 172 = S. N. 76; S. v. 196; Dhp. 144; Dh. S. 12; Mil. 34 and ff.; *saddhā*, indecl. = *saddhāya* (instr. abl.), in faith, M. i. 123, or

=*saddhāya* (ger.), J. A. v. 176[8] (in both places ~*ā* (~*āya*) *pabbajito*). We find it composed in *saddhā-pabbajita*, Dhp. A. 229 (7 fr. b.), J. A. i. 130[21], but *saddhāya pabbajita*, ib. 130[30], At. Vin. ii. 289[4] we have instr. ~*āya* (*āyasmantānaṁ*) *desemi* (*i.e.*, out of my faith in you).

III. *Saddhā*, f. (1) Name of an Upāsikā at Sāvatthi, Vin. iii. 39; (2) name of a daughter of Sakka, J. A. v. 392 and ff.

saddhātar (*śraddhātṛ*), m., believer, believing, Saddham-mop. 39.

Saddhātissa, m., name of a king in Ceylon, see *Tissa*.

saddhādeyya, n., a gift of faith, provided by the faithful, D. i. 5; Vin. i. 298; Sum. i. 81.

saddhānusārin (*śraddhānusārin*), walking according to faith, M. i. 479; P. P. 15; A. i. 74; Nett. 112; 189.

saddhāyika, trustworthy, D. ii. 320; S. N., p. 122; Thig. 43.

saddhālu, believing, Abh. 733.

saddhārimutta (*śraddhā* + *vimukta*), emancipated through faith, M. i. 478; A. i. 74; 118 and ff.; P. P. 15; Nett. 190.

saddhāvimutti (*śraddhā*+*vimukti*), f., emancipation through faith, P. P. 15.

saddhiṁ (*sadhrīm*), with, together with; usually with instr., D. i. 1; J. A. i. 189[24]; Vin. i. 32; Sum. i. 35; with loc., Sum. i. 15; with gen. Vin. ii. 154 (2 fr. b.); J. A. i. 420[1], as adv. *saddhiṁ agamāsi*, J. A. i. 154[14]; *cf. saddhiṁ-kīḷita-*°, J. A. ii. 20[19].

saddhiṁcara, companion, Dhp. 328; S. N. 45; 46.

saddhindriya (*śraddhā*+*indriya*), n., the faculty, moral sense, of faith, A. ii. 149; S. v. 193; 377; Dh. S. 12; 62; 75.

saddhivihārika, co-resident, fellow-priest; pupil, Vin. i. 45 and ff.; J. A. i. 182[16]; 224[15].

saddhivihārin, the same, A. ii. 239; J. A i. 1[15]; *-vihārinī*, fem., Vin. iv. 291.

sadhana, wealthy, rich, D. i. 73; J. A. i. 334[5].

sadhamma (*svadharma*), m., one's own religion, faith, M. i. 523; S. N. 1020; J. A. i. 3[18]=B. ii. 6 (text *saddhamma*).

sadhammika (*sadharmika*), co-religionist, D. ii. 273.

san (*śvan*), m., a dog; *sā* (nom.), D i. 166 = M. i. 77; K. V. 336; S. iii. 150; Tel. 69; *sāno* (nom. pl.).

Sanaṁkumāra (*Sanatkumāra*), m., the eternal youth, a name of Brahmā, D. i. 99; ii. 210; M. i. 358; S. i. 153.

sanacca (°*nṛtya*), n., dancing, Vin. ii. 267.

sanantana (*sanātana*), eternal, primeval, D. ii. 240; 244; S. i. 189; Dhp. 5.

sanābhika, having a navel, D. ii. 17; 172; A. ii. 37.

sanāmaka, having a name, called, B ii. 194 = J. A. i. 28[25].

sanita (*sranita*), sounding: thus Abhidh. in both editions, instead of *saṇita* (see *saṇ*°, above).

sanidassana (*sanidarśana*), visible, Dh. S. 1087.

sanemika, having a felly, D. ii. 17; 172; A. ii. 37.

I. *santa* (*śānta*), tranquillizing, pure, peaceful, D. i. 12; S. i. 5; Vin. i. 4; Mil. 323; 409; n., peace, bliss, Nirvāṇa, S. iv. 370; *santindriya*, whose senses are tranquil, J. A. i. 506[2]; Vin. i. 195; *santadhamma*, m., the being peaceful or tranquil, quietude, J. A. i. 506[4] ± ii. 273[14]; *santabhāva*, m., the same, Mil. 265[16]; *santamānasa*, of tranquil mind, J. A. i. 506[2]; Vin. i. 195.

II. *santa* (*śrānta*), tired, wearied, Dhp. 60; J. i. 498[21].

III. *santa*, see *sat*.

IV. *Santa*, m., the Aggasāvaka of the Buddha Atthadassin, B. xv. 19; J. A. i. 39[15].

I. *santaka*, belonging to, J. i. 122[7; 15]; n., property, J. A. i. 91[24]; 494[21]; due to (gen.), J. A. iii. 408[11]; iv. 37[8]; being in the power of, J. A. iv. 260[5] (*bhaga*-°).

II. *santaka*, limited (opp. *anantika*), S. v. 272-273.

santakāya (*śāntakāya*), whose body is quieted, Dhp. 378

santacā, f., bark, J. v. 202[29] (read *sa-ttacaṁ* ?).

santajj (*santarj*), 10, to frighten, menace, J. A. i. 479[16]; v. 94[16]; Thig. A. 65.

santataṁ, continually; *santata-vutti*, showing consistency in behaviour, A. ii. 187; M. i. 339; *santata-sila*, showing consistency in morality, M. i. 339.

santatakārin, consistent, A. ii. 187.

santatara, see *sat*.

santatā, f., goodness, M. i. 339.

I. *santati*, f., continuity, duration, subsistence, Dh. S. 643; Nett. 79; Mil. 40; 72; 185; V. V. A., 25; K. V. 458; lineage, Mil. 160; *cittasantati*, Abh. S. ix. 12.

II. *Santati*, m., name of a minister, Sum. i. 291; Dhp. A. 307 and ff.; Asl. 426.

santatta, see *saṁtap*° and *saṁ-tas*°.

saṁtan, 10, to continue, A. iii. 96 and ff.; S. iv. 104; P. P. 66 and f. (caus.), *santāneti*, etc., but an aor. *samatani* (*sa-samātānīt*), from simplex with an intrans. meaning 'to spread, extend,' is found D. ch. xxvii.

saṁtap, to heat, warm; *saṁtappati* (pr. pass.), it is heated, M. i. 188; to grieve, sorrow, J. A. iii. 153[15]; *saṁtatta* (p.p.p.), heated, glowing, D. ii. 335; M. i. 453; S. N., p. 14; J. iv. 118[21]; Mil. 325; *saṁtāpeti* (caus.), to burn, scorch, torment, M. i. 128; S. iv. 56 and f.; *saṁtāpiyamāna* (pr. part. pass.), Dhp. A. 197; *saṁtāpita* (p.p.p.), Thig. 504.

saṁtapp (*saṁtṛp*), 10, to satisfy, D. i. 109; S. N., p. 107; Vin. i. 18; J. A. i. 50[30]; 272[26]; *-ita* (p.p.p.), J. ii. 44[10].

saṁtar (*saṁtvar*), 1, to be in haste, to be agitated; *santaramāna* (pres. part. med.), J. A. iii. 156[10], 172[7] (°*-rūpa*), vi. 12[19] ± 451[7].

santarabāhira, within and without, D. i. 74; Dhp. 315; J. A. i. 125[21]; Sum. i. 218.

santaruttara, inner and outer, Vin. iii. 214; iv. 281; with an inner and outer garment. Thig. A. 171.

santarat (*śānta* + *vat*), tranquil, Dhp. 378.

santarutti (*śāntavṛtti*), living a peaceful life, It. 30; 121.

saṁtas santasati (pres.), to fear, to be disturbed, Mil. 92[2]; *santasaṁ* (pr. part.), J. A. vi. 306[22] (*a*-°); *a-santasanto* (do.), J. A. iv. 101[20]; *santase* (opt. 1-3 sg.), J. A. iii. 147[2]; (do. opt. 2 sg.), J. A. v. 378[12]; *santasitvā* (ger.), J. A. ii. 398[6]; *santasita* (p.p.p.), Mil. 92[3]; *santatta* (do.), J. A. iii. 77[25] (= *santrasta*, ib. 78[5]); caus., to terrify; *saṁtāsaniya*, terrific, inspiring terror, Mil. 387.

saṁtān, 10, see *saṁtan*.

saṁtāna, n., continuity, succession, concatenation, lineage,

class, S. iii. 143; Sum. i. 46; Asl. 63; 217; 297; *ajjhattika-santāna*, the individual life-continuum, Abh. S. vi. 6.

santānaka, m. (1) Offspring, S. i. 8; (2) one of the five celestial trees, V. V. A. 12; n., a cobweb, Vin. i. 48; ii. 209; *mūlasantānaka*, a root cobweb, a spreading root, S. iii. 155; J. A. i. 277[20].

saṁtāp, 10, see *saṁtap*.

saṁtāpa, m., burning, heat, fire, torment, S. N. 1123; J. A. i. 502[32]; Dhp. A. 178; Saddhammop. 9; 572; Mil. 97; 324.

saṁtāraṇa, f. *ṇī*, conveying to the other shore, M. i. 134; S. iv. 174.

saṁtās, 10, see *saṁtas*.

santāsa (*saṁtrāsa*), m., trembling, fear, A. ii. 33; S. iii. 85; J. A. i. 274[12]; Mil. 207.

saṁtāsin (*saṁtrāsin*), trembling, fearful, Dhp. 351.

santi (*śānti*), f., tranquillity, peace, D. ii. 157; A. ii. 24; S. N. 204; Dhp. 202.

santika, n., vicinity, presence; *santikaṁ*, to the presence of, towards, J. A. i. 91[24]; 185[13]; *santikā*, from the presence of, from, J. A. i. 43[29]; 83[2]; 189[15]; *santike*, in the presence of, before, with, D. i. 79; 114; Dhp. 32 = Mil. 408; S. N. 379; Vin. i. 12; S. i. 33; with acc., S. iv. 74; with abl., Mah. 205; *nibbānasantike*, Dh. 372; instr. *santikena* = by, along with, J. A. ii. 301[19] (if not a mistake instead of *santikaṁ* or *santike?*).

santikaṭṭha, adjoining, Abh. 706; 770.

santikamma (*śāntikarman*), n., a vow to the gods in order to obtain something, D. i. 12; Sum. i. 97.

santikā, f., a kind of play, Spellicans, D. i. 6; Vin. ii. 10; Sum. i. 85.

santikāracara, keeping near, D. i. 206; ii. 139; J. A. i. 67[8].

Santikenidāna, n., a part of the Nidānakathā, J. A. i. 77 and ff.

santindriya (*śāntendriya*), whose senses are calmed, A. ii. 38; S. N. 144.

saṁtīraṇa, n., decision, Sum. i. 194; Asl. 264; 269; 272; °*ṇā*, f., the same, Nett. 82; 191; a stage in a full act

of sense-cognition, judging an impression, Asl. 264; Abh. S. iv. 2 ff.; Bud. Psych. lxxvii.

I. *santuṭṭha*, see *saṅtus*.

II. *Santuṭṭha*, m., an Upāsaka who died at Ñātika, D. ii. 92; S. v. 358 and f.

santuṭṭhi (*saṅtuṣṭi*), f., satisfaction, contentment, D. i. 71; M. i. 13; S. N. 265; Dhp. 204; *-tā*, f., the state of contentment, contentment, A. i. 12; P. P. 25; *asantuṭṭhitā*, f., discontent, A. i. 12; Dh. S. 1367.

santuleyya, commeasurable, comparable; *a-*, J. vi. 283[23].

saṅtus, 4, to be pleased, content, happy; *saṅtussati* (pr.), Dhp. A. 418; *saṅtussamāna* (pr. part.), S. N. 42; *saṅtuṭṭha* (p.p.p.), D. i. 60; 71; M. ii. 6; *saṅtusita* (p.p.p), (1) contented, S. N. 1040; Dhp. 362; (2) m., a Devaputta, D. i. 218; A. iv. 243; S. iv. 280; J. A. i. 48[16]; 81[11]; Mil. 23; *santussita*, the same, S. iii. 45 and f.; Mahābodhiv. 31.

santussaka, content, S. N. 144.

saṅtosa (*saṅtoṣa*), m., contentment, Sum. i. 204.

saṅthata, see *saṅthar*.

santhatika, sleeping on a rug, Mil. 342; 359.

santhana (*śāntrana*), n., appeasing, Dhp. 275; satisfaction, V. V. xviii. 6.

saṅtham (read *saṅdham*), 1, to blow, to fan, J. i. 122[22].

saṅthambh (*saṅstham bh*), 1, to restrain oneself, to take heart, P. P. 65; J. A. i. 255[24]; iii. 95[7]; *saṅthambheti* (caus.), to make stiff, to numb; to fix, J. A. i. 10[15].

saṅthambhanā (*saṅstambhanā*), f., fixing, intentness, Dh. S. 636

saṅthambhitatta, state of tension or rigidity, Dh. S. 636.

saṅthar (*saṅstṛ*), 1, to spread, strew, D. ii. 84; *santhata* (p.p.p), D. ii. 160; S. N. 401; 668; *dhamanisanthatagatta*, having the body strewn with veins, emaciated, J. A. i. 346[5]; 350[5]; ii. 283[25] = Vin. iii. 146; *santhata*, n., a rug, Vin. iii. 224; *santharāpeti* (caus.), to cause to be spread, Vin. iv. 39; Mah. xxix. 9.

saṅthara (*saṅstara*), m., a couch, A. i. 277; Vin. ii. 162;

tiṇasantharaka, a couch of grass, M. i. 501; Vin. i. 24; J. A. i. 360[14]; Vin. ii. 113; 116 (*-santhāraka*).

santharitvā in *sabbasantharitvā*, so that all is spread, prepared, D. ii. 84; *cf.* Vin. i. 227, *cf.* 384.

saṁthara (*saṁstava*), m., acquaintance, intimacy, cohabitation, S. i. 17; Dhp. 27; S. N. 37; 168; 207; 245; J. i. 158[21]; ii. 42[8]; J. A. i. 154[9]; ii. 27[23]; 180[12]; Dh. S. 1059; Asl. 364; n. pl. *santhavāni*, S. N. 844 = S. iii. 9; J. iv. 98[23].

Santhavajātaka, n., the 162nd Jātaka, J. A. ii. 43 and ff.

saṁtharana (*saṁstavana*), n., acquaintance, Asl. 364.

Santhavavagga, m., the second Vagga of the Dukanipāta, J. A. ii. 41 and ff.

santhāgāra (*saṁsthāgāra*), m., a council hall, a mote hall, D. i. 91; ii. 147; M. i. 228; 353; 457; Sum. i. 256; J. A. iv. 72[11]; 147[6]; Vin. i. 233; V. V. A. 298.

saṁṭhāna (*saṁsthāna*), n., configuration, nature, M. i. 120; cf. *saṇṭhāna*. At. M. i. 481[7] = S. ii. 28 (2 fr. b.), it seems to be used in the sense of 'end, stopping, cessation' (*cf.* sanskr.) = A. iv. 190 (the editions of S. and A. have *saṇṭhāna*). At J. A. vi. 113[9] it is translated by 'market-place,' the comp. *saṇṭhāna-gata* being explained by the Comm. by *saṇṭhāna mariyādaṁ gatā*, but at J. A. vi. 360[8] *saṇṭhāna-gata* is by the English translator translated 'a wealthy man' (*vinicchaye ṭhito*, Comm.). In both places there is also the var. lect. *santhāna-°*. Would it mean a man of high position or rank? and would *saṇṭhāna* then mean 'position'?

saṁthāra (*saṁstāra*), m., spreading, covering, flooring, J. A. i. 92[22]; Vin. ii. 120; 122; S. i. 170; Pts. i. 176; A. i. 93 (sacrifice?).

saṁthuta (*saṁstuta*), acquainted, familiar, Saddhammop. 31; *a-santhuta*, J. A. vi. 310[11]; iii. 63[8] = 221[25]; *cira-°*, J. A. i. 365[16]; iii. 63[8].

sand (*syand*), 1, to flow, D. ii. 128; J. i. 18[1]; pres. *sandati*, J. A. vi. 534[11.22] (v. l. *sikandati*, from *siyandati* [?]); *sandittha* (aor. 3 sg.), D. ii. 129; *sandāpeti* (caus.), to

cause to flow, Mil. 122; p.p.p. *sanna*, J. A. vi. 203 [12] (*dadhi-°*).

I. *sanda* (*sāndra*), thick, coarse; *sandacchāya*, giving dense shade, S. iv. 194; J. A. i. 57 [29]; 249 [27]; Sum. i. 209.

II. *sanda* (*sāndra*), n., wood, forest; *sandavihāra*, dwelling in the wood, life as a hermit, Thag. 688.

Sandaka, m., name of a Paribbājaka, M. i. 513.

Sandakasutta, n., the 76th Sutta of the Majjhima Nikāya, M. i. 513 and ff.

saṁdaṭṭha (*saṁdaṣṭa*), bitten, compressed.

I. *sandana* n., trappings, D. ii. 188 (read *sandāna* ?).

II. *sandana* (*syandana*), m., a chariot, Mah. xxi. 25; Dīp. xiv. 56, V. V. lxiv. 1; J. iv. 103 [12].

sandamānikā, f., a chariot, Vin. iii. 49; iv. 339; Sum. i. 82.

saṁdass (*saṁdṛś*), 10, see *saṁdis*.

saṁdassaka (**saṁdarśaka*), instructing, M. i. 145; A. ii. 97; S. v. 162; It. 107; Mil. 373.

saṁdassana (*saṁdarśana*), n., showing, J. A. i. 67 [2].

sandahana (*saṁdhāna*), n., applying, placing on the string, Mil. 352.

sandāna, n., a cord, tether, fetter, D. ii. 274; Thag. 290; Dhp. 398; S. N. 622; J. ii. 32 [1]; Ud. 77 (text, *sandhāna*).

saṁdāl, 10, to break; *sandālayitvāna* (ger.), S. N. v. 62.

saṁdiṭṭha, see *saṁdis*.

saṁdiṭṭhi (*saṁdṛṣṭi*), f., the visible world, worldly gain, M. i. 43; S. N. 891; Vin. ii. 89; *°parāmāsin*, infected with worldliness, M. i. 97.

saṁdiṭṭhika (*sāṁdṛṣṭika*), visible; belonging to, of advantage to, this life, actual, D. i. 51; ii. 93; 217; M. i. 85; 474; A. i. 156 and ff.; ii. 56; 198; S. i. 9; 117; iv. 41; 339; S. N. 567; 1137.

saṁdita, bound, tied, Thag. 290.

saṁdiddha (*saṁdigdha*), smeared, undistinct, husky, Vin. ii. 202; Sum. i. 282.

saṁdiyy or *saṁdīy* (from √ *dṛ*., pass.), S. ii. 200-201. See *saṁdhīyati*, *saṁdhiyyati*, pass. of *saṁ-dhā*, which in some instances seems to have the same signification

(to resent), and is perhaps confounded with *saṁdīyati*. It is curious that *saṁdhiyyati*, J. A. ii. 114, is synon. with *na kolāhassa vasaṁ gacchati*; but J. A. vi. 570[13] we have *na saṁdhīyati na rodati*, explained by the Comm. ib. 570[25] by *maṁku hoti* (to be dejected).

saṁdis (*saṁ-dṛś*), pass., to be seen together with, to be engaged in, or to tally, agree with, to live conformably to (loc., e.g., *dhamme*); *saṁdissati* (pres. pass.), D. i. 102; ii. 75; S. v. 177; S. N., p. 50; D. ii. 127; Nett. 23; *a-saṁdissamāna* (pr. part. pass.), invisible, Dāṭh. iv. 30; *saṁdiṭṭha* (p.p.p.), seen together, a friend, J. A. i. 106[27]; 442[14]; Vin. iii. 42; *yathā-saṁdiṭṭhaṁ*, where one's friends live, D. ii. 98; S. v. 152; *saṁdass*, 10 (caus.), to teach, instruct, D. i. 126; ii. 95; Vin. i. 18; S. N., p. 100; to compare, verify, D. ii. 124; *saṁdassiyamāna* (pr. part. pass.), D. ii. 124. J. A. vi. 217[16] (*sunakhesu saṁdissanti*—i.e., they are of no more value).

saṁdīp, 10, to kindle, J. v. 32[19].

saṁdesa (*saṁdeśa*), m., a news, message, Mah. xviii. 13.

I. *saṁdeha*, m. (1) accumulation; the human body, Dhp. 148; (2) doubt, Mil. 295.

II. *Saṁdeha*, m., name of a teacher, Asl. 32 (var. lect. *Saṁdeva*).

saṁdosa, m., pollution, defilement, M. i. 17; A. iii. 106; 358; v. 292; S. N. 327.

Saṁdha, m., name of a Thera, A. v. 323 and ff.

saṁdhana, n., property, belongings, M. ii. 180.

saṁdhaṁ°, see above under *saṁthaṁ°*.

saṁdhā, to put together, to connect, to fit, to arrange, J. A. iv. 336[24]; Mah. vii. 18; *saṁdahamāna* (pr. part. m.) Asl. 113; *saṁdahitvā* (ger.), J. A. iv. 336[24]; *saṁdhāya* (ger.), with reference to, concerning, J. A. i. 203[30]; ii. 177[23]; towards, J. A. i. 491[23]; *saṁdhīyate* (pr. pass.), to be put together, to be self-contained; P. P. 32; *saṁdhiyyate* (pr. pass.), to be fitted, put aright, J. ii. 114[22]; to reflect upon, to resent, S. N. 366; to be reconciled, J. ii. 114[23]; *saṁhita* (p.p.p.), connected,

equipped with, possessed of, D. i. 5; M. ii. 202; S. i. 103; Dhp. 101; S. N. 722.

saṁdhātar, m., one who puts together, D. i. 4; M. i. 345; A. ii. 209; P. P. 57.

I. *saṁdhāna*, n., uniting, friendship, combination, Sum. i. 74; Asl. 113; bond, fetter, Vd. 77 (read *saṁdāna*).

II. *Saṁdhāna*, m., name of a householder at Rājagaha, A. iii. 451; Sum. i. 45.

saṁdhār, 10, to hold, bear, carry, J. A. iii. 184[16]; Dhp. A. 199; to hold up, support, J. A. iv. 167[25]; to curb, restrain, check, J. A. ii. 26[15]; 59[24]; Vin. ii. 212; Dhp. A. 359; 364; to resist, Dhp. A. 246.

saṁdhārana, n., checking, restraining, Mil. 352.

saṁdhāv, 1, to run through, to transmigrate, D. i. 14; A. ii. 1; S. iii. 149; J. A. i. 503[4]; *saṁdhāvissaṁ* (aor. 1 sg.), Dhp. 153 = J. i. 76[24].

saṁdhi, m. and f., union, junction, place where two roads meet, Mil. 330; agreement, Mah. ix. 16; joint of the body, Asl. 324; a joint, piece, J. A. ii. 88[18:21]; Mah. xxxiii. 11; xxxiv. 47; breach, hole, chasm, D. ii. 83 = A. v. 195; Thag. 786; J. A. v. 459[19]; *ālokasaṁdhi*, a window, Vin. ii. 172; *saṁdhiṁ chind*, to break into a house, D. i. 52; Sum. i. 159; euphony, euphonic junction, Kacc. 11.

saṁdhicchedā, m. (1) housebreaking, J. A. i. 187[4] f.; ii. 388[2]; (2) one who has brought rebirths to an end, Dhp. 97.

Saṁdhita, m., name of a Thera, Thag. 218.

saṁdhibheda(ka), mfn., causing discord or discussion, J. A. iii. 151[3-20].

Saṁdhibhedajātaka, n., the 349th Jātaka, J. A. iii. 149 and ff.

saṁdhisamala, m., a dustbin, D. ii. 160; M. i. 334; S. ii. 270.

saṁdhu, 9, to shake; *saṁdhunanti* (pr. 3 pl.), D. ii. 336 *saṁdhunātha* (imper.), D. ii. 336.

saṁdhūp, 10, denom. from *dhūpa*, smoke, perfume, S. iii. 89; Pts. ii. 167 [*cf. vidhūpitā* (scil. *gandhā*), S. i. 14; *vidhūpitā* (scil. *vitakka*), S. N. 7, *i.e.*, evaporated, blown

away = vanquished, conquered]. Probably = *dhūpeti* A. ii. 214, 215, to prepare, concoct (e.g., *bhattaṁ dhūpeti*, ? to spice or prepare food, quoted by Trenckner from Dhp. A.]. Hemacandra (iv. 59) derives it from *saṁdhu*.

sanna, see *sad* and *sand*.

sannakaddu (°*dru*), m., the tree *Buchanania latifolia*.

sannata, bent, prepared, J. v. 215[16] (comm. *suphassita*); bent down, low, J. A. vi. 58[13] (opp. *unnata*).

sannaddha, see *sannah*.

saṁnah, 4, to tie, bind, fasten, to arm oneself, J. A. i. 129[2] = Dhp. A. 304; to array, arm, D. ii. 175; Vin. i. 342; to arrange, fit, D. i. 96; J. A. i. 273[23]; *saṁnayhi* (aor.), D. i. 96; *saṁnayhituṁ* (inf.), J. A. i. 179[18]; *saṁnayhitvā* (ger.), D. ii. 175; J. A. ii. 77[18]; *saṁnahitvā* (ger.), J. A. i. 273[23]; *saṁnaddha*, fastened, bound, D. ii. 350 (*susaṁnaddha*), Mil. 339; armed, accoutred, S. ii. 284; J. A. i. 179[9].

sannāṁ (caus.), to bend, M. i. 365; 439; 450; 507 = S. iv. 188 (*kāyaṁ sannāmeyya*, i.e., to writhe, resist ?)

sannāha, m., armour, mail, S. v. 6; J. ii. 443[16]; Thag. 543; J. A. i. 179[9].

sannikāsa (°*śa*), resembling, J. A. v. 87[2] = vi. 306[25]; v. 167[9] (comm. *sadassana*); vi. 240[37]; 279[11].

saṁniggah (°*grah*), 9, to restrain; *sanniggaṇhāmi* (pr.), S. i. 238.

sannighāta, m., concussion, knocking against each other, Dh. S. 621.

saṁnicaya, m., accumulation, hoarding, A. i. 94; ii. 23; Dhp. 92; Vin. ii. 95; iv. 243.

saṁnicita, accumulated, hoarded, Mil. 120.

saṁnitṭhāna (**saṁniṣṭhāna*), n., conclusion, consummation, J. A. ii. 166[20]; resolve, J. A. i. 19[32]; 69[7]; 187[22]; iv. 167[20]; Vin. i. 255 and ff.; ascertainment, conviction, J. A. vi. 324[24].

saṁnitāḷ, 10, to strike, J. v. 71[9].

sannitodaka, n., instigating, jeering, D. i. 189; A. i. 187; S. ii. 282.

sannidhāna, n., proximity, Dāṭh. v. 39.

sannidhi, m., putting together, storing up, D. i. 6; S. N. 306; 924; *-kāra*, m., storing, store, D. i. 6; *-kāraka*, n., storing up, store, M. i. 523; Vin. i. 209; iv. 87; *-kata*, stored up, Vin. ii. 270; put by, postponed, Vin. i. 254.

sanninna, bent, inclined.

saṁnipat, 1, to assemble, come together, J. A. i. 167[28]; *-ita* (p.p.p.), D. i. 2; ii. 76; *saṁnipāteti* (caus.), to bring together, convoke, D. ii. 76; Mil. 6; *saṁnipātāpeti*, to cause to be convoked, J. A. i. 58[28]; 153[4]; Vin. i. 44.

sannipāta, m., union, coincidence, S. iv. 68 and f.; Mil. 60; 123 and ff.; Nett. 28; assemblage, assembly, congregation, D. ii. 5; Mil. 7; union of the humours of the body, Mil. 303; collocation, Dhp. 352.

sannipātika, resulting from the union of the humours of the body, A. ii. 87; S. iv. 230; Mil. 135; 137; 304.

sannibha, resembling, D. ii. 17; S. N. 551; J. A. i. 319[24].

saṁniyuj, 10, to appoint, command, Mah. v. 34.

sanniyyātana, n., handing over, resignation, Sum. i. 232.

saṁnirudh, to restrain, block, impede; *saṁnirumbhitvā* (ger.), J. A. i. 109[3]; 164[12]; ii. 6[27]; *saṁnirumbhitvā* (ger.), J. A. i. 62[31]; ii. 341[10]. Instead of *sannirumbhitvā* and the foll. *sannirumbhana* (below), we ought, according to Trenckner Pāl. Misc., p. 59 n. 9, to read *rumbh-* always; *sannirundheyya*, M. i. 115, must be optative, but not from the causative.

saṁnirumbhana, n., restraining, checking, J. A. i. 163[22]; Sum. i. 193.

sannivaṭṭa (**saṁnivarta*), m., returning, Vin. i. 139 and ff.

saṁnivas, 1, to live together, to associate, A. i. 78; *sannivuttha* (p.p.p.) A. iv. 303-304.

saṁnivāsa, m., association, living with; community, A. i. 78; ii. 57; Dhp. 206; J. A. iv. 403[9]; *loka-saṁnivāsa*, the society of men; all the world, Dhpd. A. 312; J. A. ii. 205[7]; i. 366[8].

saṁnivār, 10, to restrain, check; to keep together, M. i. 115; Thig. 366.

saṁnivesa (°*śa*), m., preparation, Thig. A. 257; station, encampment.

sannivesana, position, settlement; *paṭiekka*-°, mfn., private, separate, J. A. i. 92[24].

sannisajjā, f., meeting-place, Vin. i. 188; ii. 174 = iii. 66; *sannisajja-ṭṭhāna*, n., the same, Vin. iii. 287.

saṁnisad, 1, to subside, to become quiet; *saṁnisīdati* (pr.), M. i. 121; S. iv. 196; to sit down together; *saṁnisinna*, (p.p.p.), D. i. 2; ii. 109; J. A. i. 120[1]; *saṁnisinna-gabbhā*, pregnant, Vin. ii. 278; (caus.) *saṁnisād*, to make quiet, to calm, A. ii. 94; M. i. 116; *sannisīdāpeti*, to cause to halt, J. A. iv. 258[1].

sannissaya, m., the being fit or qualified, Papañcasūdanī on M. ch. 10.

sannissayatā, f., dependency, connexion, Nett. 80.

sannissita (*saṁniśrita*), based on, connected with, attached to, Dhp. A. 306; 422.

saṁnihita, put down, placed, Mil. 326; stored up, Thig. 409; Thig. A. 267; near, ready, Papañcasūdanī on M. ch. 48 and 135.

saṁnī, 2, to mix, knead, D. i. 74; Vin. i. 47; ii. 220; J. A. vi. 432[2]; pres. *sanneti*, S. ii. 58[5]; 59[12] (*na sanneti*, Trenckner, instead of the reading of the printed text: *nayaṁ neti*); opt. *sanneyya*. D. i. 74; grd. *sannetabba*, Vin. i. 47.

sap, 1, to swear, curse, J. v. 104[21]; 397[27]; V. V. A. 336; Mah. xxv. 113; *sapassu* (imper.), S. i. 225; p.p.p. *satta*, J. A. iii. 460[1] (see *saj* and *sap*).

sapajāpatika (*sa* + *prajāpati*). (1) Together with Pajāpati, D. ii. 274; (2) accompanied by one's wife, J. A. i. 345[27]; Vin. i. 23.

sapañña (*saprajña*), wise, see *sappañña*.

sapatika, having a husband, whose husband is alive, J. A. vi. 158[16].

sapatī (*sapati*), f., having the same husband; a rival wife, a co-wife, P. V. 6.

sapatta (*sapatna*), 1, hostile, rival, Thig. 347; Thig. A. 242; *sapattarājā*, m., a rival king, J. A. i. 358[17]; ii. 94[16]; iii. 416[14]; *asapatta*, without enmity, S. N. 150; *sapatta*, m., a rival, foe, It. 83; J. A. i. 297[19].

sapattaka (*sapatnaka*), hostile, full of enmity, D. i. 227.

sapattabhāra (**sapattrabhāra*), with the weight of the wings, carrying one's wings with oneself, D. i. 71; M. i. 180; 268; A. ii. 210; P. P. 58.

sapattika, n., the state of a co-wife, Thig. 216; Thig. A. 178.

sapattī (*sapatnī*), f.. a co-wife, D. ii. 330; J. A. i. 398[16]; iv. 316[17]; 491[14]; Thig. 224; *asapattī*, without any co-wife, S. iv. 249.

sapatha (*śapatha*), m., an oath, J. A. i. 180[14]; 267[2]; iii. 138[10].

sapadānaṁ, taking alms, straight on from house to house, S. iii. 238; S. N. 413; p. 21; Vin. iv. 191; J. A. i. 66[2]; *sapadānacārin*, begging from house to house, M. i. 30; S. N. 65; *sapadānacārika*, the same, Vin. iii. 15; *sapadānacārikā*, f., wandering from house to house. J. A. i. 89[9]. [Derivation uncertain. Used only of the method followed by the Bhikkhus when passing for alms through a village. It is used of a bird (J. A. v. 358[12]), and of a lion (Mil. 400[19]); but as the context shows that the animals are acting like *samaṇas*, these instances only follow the usage of the canon law, and are not independent of it. The word is not used of non-Buddhists, though their methods are described in great detail (D. i. 165 ff.). Buddhaghosa (Vis. M., quoted by Childers) derives it from *sa*+*apadāna*, and explains it in the passages quoted at *Vinaya Texts*, i. 63. Weber (Ind. Str. iii. 398) suggests *sapadā*+*naṁ*, *sapadā* being an instr. by-form of *sapadā*, and *naṁ* an enclitic. Trenckner (Mil., p. 428) says *sapadi*+*ayana*. Both these are impossible, as *sapadi* itself is not traced till many centuries after *sapadāna* was in common use. The same objection rules out *sa*+*pradāna*, though, as Windisch (M. und B., 247) shows, that can be made to fit the meaning.]

sapadi, instantly, Dāṭh. i. 62.

sapariggaha (*sapariग्रaha*), provided with family and wealth, D. i. 247; S. N. 393; married, J. A. vi. 369[17].

sapariyuṭṭhāna, that which arises concomitantly, Pts. i. 72.

saparivāra, surrounded by attendants, Dhp. A. 158.

saparisa (*sa+pariṣad*), together with one's attendants, D. i. 110; S. N., p. 107 and f.

sapallavita, sprouting, V. V. A. 288.

sapāka (*śvapāka*), m., an outcast, Caṇḍāla, J. iv. 380[15].

saputta (*saputra*), together with one's son, D. i. 110.

sappa (*sarpa*), m., a snake, M. i. 130; S. N. 768; J. A. i. 46[11]; 259[25]; 310[26]; 372[17]; Sum. i. 197.

Sappaka, m., name of a Thera, Thag. 310.

sappaccaya (*sapratyaya*), correlated, having a cause, conditioned, D. i. 180; A. i. 82; Dh. S. 1083.

sappañña (*saprajña*), wise, M. i. 225; S. N. 591; often also *sapañña*, It. 36; S. N. 90; J. ii. 65[3]; It. 36.

Sappaññavagga, m., the sixth chapter of the 55th Saṁyutta, S. v. 404 and ff.

sappaṭigha (*sa+pratigha*), producing reaction, reacting, Dh. S. 597; 617; 648; 1089; Asl. 317.

sappaṭipuggala, m., having an equal, comparable, a friend, M. i. 27.

sappaṭibhaya, beset with fear, dangerous, D. i. 73; J. A. i. 154[13].

sappaṭibhāga, resembling, like, D. ii. 215; J. A. i. 303[6]: P. P. 30 and f.; Mil. 37.

sappaṭisarana (*sa+pratisaraṇa*), safe-guarded, retrievable, restorable, reparable, A. ii. 148.

sappaṭissa, reverential, deferential, It. 10; Vin. i. 45.

sappaṭissava, deferential, respectful, Asl. 125, 127 = J. A. i. 129[27]; 131[15]; *-tā*, f., deference, reverence, Dh. S. 1327 = P. P. 24.

Sappadāsa, m., name of a Thera, Thag. 410.

sappadesa (*sapradeśa*), in all places, all round, M. i. 153.

sappana (*sarpaṇa*), n., gliding on, Asl. 133.

sappabha (*saprabha*), brilliant.

sappabhāsa (*saprabhāsa*), shining, brilliant, A. ii. 45 = Nett. 16.

Sappasoṇḍikapabbhāra, m., name of a cave at Rājagaha in the Sītavana, D. ii. 116; S. iv. 40; Vin. ii. 76.

sappāṭihāriya, accompanied by wonders, D. i. 198; S. v. 261; Ud. 63.

sappāṭihārakata, made with wonders, substantiated by wonders, substantiated, well founded, D. i. 198.

sappāṇaka (*saprāṇaka*), containing animate beings, Vin. iii. 125; J. A. i. 198[24].

sappāya (sa. *sapṛāya*, *cf. evaṃprāya*), likely, beneficial, suitable, A. i. 120; S. iii. 268; iv. 23 ff.; 133 ff.; J. A. i. 182[14]; 195[25]; ii. 436[22] (*kiñci sappāyaṁ*, something that did him good, a remedy); Vin. i. 292; 302; Mil. 215 (*sappāyakiriyā*, giving a drug); *sappāyāsappāyaṁ*, what is suitable, and what not, J. A. i. 215[30]; 471[21]; used as the last part of a compound, meaning what is suitable with reference to; thus, *senāsanasappāya*, n., suitable lodgings, J. A. 215[28].

sappi (*sarpis*), n., clarified butter, ghee, D. i. 9; 141; 201; A. i. 278; Dh. S. 646; J. A. i. 184[27]; ii. 43[26]; Vin. i. 58, etc.

I. *Sappinī*, f., a river flowing past Rājagaha, A. ii. 29; 176; S. i. 153; also *Sappinikā*, A. i. 185; Vin. iii. 109.

II. *sappinī*, f., a female serpent, J. A. vi. 339[35].

sappimaṇḍa, m., the scum, froth, of clarified butter, D. i. 201; A. ii. 95; P. P. 70; its *tayo guṇā*, Mil. 322.

sappītika (**saprītika*), accompanied by the feeling of joy, joyful, A. i. 81; J. A. i. 10[17].

sappurisa (*satpuruṣa*), m., a good, worthy man, M. iii. 21; 37; A. ii. 217 and ff.; 239; Dh. S. 259=1003; Vin. i. 56; Dhp. 54; J. i. 202[6]; *sappurisatara*, a better man, S. v. 20.

Sappurisasutta, n., the 113th Sutta of the Majjhima Nikāya, M. iii. 37 and ff.

sapha (*śapha*), n., a horse's hoof.

saphari (*śapharī*), f., the fish Cyprius Sophore.

saphala, bearing fruit, having its reward, Dhp. 52.

saphalaka, together with his shield, Mah. xxv. 63.

sabala (sa. *śabala* = *κερβερος*, Ind. Stud. ii. 297), spotted,

variegated, S. N. 675; V. V. A. 253: *asabala*, unspotted, D. ii. 80.

Sabala, m., a dog in the Lokantara hell, J. vi. 247[16].

sabalakārin, acting inconsistently, A. ii. 187.

sabāṇa, with arrows.

sabba (*sarva*), whole, entire; all, every, D. i. 4; S. iv. 15; It. 3 f.; Vin. i. 5; the world of sense-experience, S. iv. 15, *cf.* M. i. 3; *sabbena sabbaṁ*, *sabbathā sabbaṁ*, altogether, D. ii. 57; *sabbabāla sabbamūḷha*, the greatest fool of all, D. i. 59; *sabbe* (nom. pl.), S. N. 66; *sabbesaṁ* (gen. pl.), S. N. 1030.

sabbaka (*sarvaka*), all, every.

Sabbakāma, m., the chief disciple of the Buddha Sumedha, B. xii. 23; J. A. i. 38[5]; Thag. 452 and ff.

Sabbakāmin, m., name of a Bhikkhu, Vin. ii. 303 and ff.; Smp. 294; Dīp. iv. 49; v. 22; Mah. iv. 47 and ff.: Sās. 6 and f.; Mahābodhiv. 96.

sabbaghasa (*sarva* + *ghasa*), all-devouring, J. i. 288[13].

sabbaṅgapaccaṅgin (**sarvāṅgapratyaṅgin*), provided with all members and smaller members, complete, D. i. 34.

sabbaji (*sarvajit*), all-conquering, S. iv. 83.

sabbañjaha, abandoning everything, S. ii. 284; S. N. 211: Dhp. 353 = Vin. i. 8.

sabbaññu (*sarvajña*), omniscient, M. ii. 126; J. A. i. 214[2]: 335[31]; *-tā*, f., omniscience, P. P. 61; 103; J. A. i. 2[8]; 14[9]; Nett. 61; 103; also written *sabbaññūtā*; thus, Dhp. A. 118; *sabbaññutā-ñāṇa*, n., omniscience, Nett. 103; Sum. i. 99; also written *sabbaññū°*; thus, J. A. i. 75[30]; Dhp. A. 320.

sabbaṭṭhaka (**sarvārthaka*), a do-all, a general minister, Mil. 291; see *sabbatthaka*.

sabbato (sa. *sarvatas*), from all sides, entirely, in every respect, J. A. 141[14] (*°bhāgena*); vi. 76[22] (*sabbatopabha*, mfn., in every way glorious).

sabbattatā, see *sabbatthatā*.

sabbattha (*sarvatra*), everywhere, under all circumstances, S. i. 134: Dhp. 83: S. N. 269: *-kaṁ*, everywhere, J. A. i. 51[19]; 170[6]; 172[1]; Dāṭh. v. 57.

sabbatthaka (**sarvārthaka*), concerned with everything, a do-all, J. A. ii. 30[26]; 74[20]; see *sabbaṭṭhaka*.

sabbatthatā (**sarvatratā*), f., the state of being everywhere: *sabbatthatāya*, on the whole, D. i. 251; ii. 187 (text *sabbatta°*); M. i. 38; S. iv. 296.

sabbatthika, always useful, Mil. 133[21].

sabbatthivāla, m., a secondary division of the Mahiṁsāsakas, Dīp. v. 47; Mah. v. 6; K. V. A. 2; 4, etc.; Sās. 14.

sabbathattā, in every way, Kacc. 213.

sabbathā (*sarvathā*), in every way; *sabbathā sabbaṁ*, completely, D. ii. 57; S. iv. 167.

Sabbadatta, m., name of a king in Rammanagara, J. A. iv. 119[26] and ff.

sabbadassāvin, that has seen everything, M. i. 92.

Sabbadassin, m., the chief disciple of the Buddha Piyadassi, B. xiv. 20; J. A. i. 39[4].

sabbadā (*sarvadā*), always, S. N. 174; 197; 536; Dhp. 202; *sabbadā-cana*, always, It. 36.

Sabbadāṭha, m., name of a jackal in the *Sabbadāṭhajātaka* (the 241st Jātaka, J. A. ii. 242 and ff.), J. A. ii. 244[1], etc.

Sabbadānaraṇṇanā, name of certain gāthās, G. V. 66.

Sabbadinna, m., an attendant on King Milinda, Mil. 29.

sabbadhi, (from sa. **sarvadha* = *riçvadha*, Weber, Ind. Str. iii. 392), everywhere, in every respect. D. i. 251; ii. 186; S. N. 176; Dhp. 90; also *sabbadhī*, S. N. 952; 1034; Vin. i. 38.

Sabbananda, m., a sāvaka at the time of the Buddha Kassapa, Mahābodhiv. 130.

Sabbanāmā, f., one of the chief female disciples of the Buddha Dhammadassi, J. A. i. 39[27]; see *Saccanāmā*.

sabbabhumma (**sārvabhaumya*), m., universal monarch, J. A. vi. 45[15].

Sabbamitta, m. (1) The chief attendant of the Buddha Kassapa, B. xxv. 39; D. ii. 6; J. A. i. 43[23]; (2) one of the teachers of the Buddha, Mil. 236; Thag. 149 and f.; (3) name of a king in Sāvatthi, J. A. v. 13[15] and ff.

Sabbavagga, m., the third chapter of the Saḷāyatana Saṁyutta, S. iv. 15 and ff.

sabbavidū (*sarvavid*), all wise, S. N. 177; 211; Vin. i. 8.

Sabbasaṁhārakapañha, m., name of the 110th Jātaka, J. A. i. 424.

sabbasādhāraṇa (*sarva°*), common to all, J. A. i. 301[28] and f.

sabbaso (*sarvaśas*), altogether, throughout, D. i. 34; S. N. 288; Dhp. 265; 367, etc.

sabbassa, n. (*sarvasva*), the whole of one's property, J. A. iii. 105[14]; v. 100[29] (read: *sabbasaṁ vā pan'assa haranti*); °-*haraṇa*, n., confiscation of one's property, J. A. iii. 105[12]; v. 246[3] (var lect.); *sabbassaharaṇadaṇḍa*, m., the same, J. A. iv. 204[21] (so read instead of *sabbappaharaṇa*). At some passages, *sabba*, n., all, seems to be used in the same sense, esp. gen. *sabbassa—e.g.*, J. A. iii. 50[22] (?), iv. 19[28]; v. 324[5], cf. *parassa*.

sabbābhibhū (*sarvābhi°*), conquering all, S. N. 211; Vin. i. 8.

sabbārat (*sarvārat*), all, entire, D. i. 73; 251.

Sabbāsavasutta, n., name of the second Sutta of the Majjhima Nikāya, M. i. 6 and ff.

sabbotuka (*sarvartuka*), corresponding to all the seasons, D. ii. 179.

sabbyohāra, m., business, intercourse, Ud. 65; see *sam-vohāra*.

sabbha (*sabhya*), polite, honourable, only with the negative *a-*: impolite, vile, of base extraction or character, Mil. 221[3 fr. b.] (°-*āhi vācāhi*); Dhpd. v. 77 = J. iii. 367[28] = Th. 994; J. A. iii. 527[6] (°-*o mātugāmo*), *cf.* next.

I. *sabbhi*, see *sat*.

II. *sabbhi*, only comp. *a-sabbhi*, vile, low, mean, J. A. i. 494[28]; *asabbhi-kāraṇa*, n., an act of a wrong doer, Mil. 280[1]; *asabbhi-rūpa*, mfn. J. A. vi. 386[30] (= *asādhujātika, lāmaka*, ib. 387[3]); vi. 387[23] (= *asabbhijātika*, ib. 387[28]); vi. 414[14] (= *apaṇḍitajātika*, ib. 414[16]); *cf.* prec.

sabrahmaka, including the Brahma world, D. i. 62; A. ii. 70; S. v. 423; Vin. i. 11; Sum. i. 174.

sabrahmacārin, m., a fellow student, D. ii. 77; M. i. 96; 101; A. ii. 97; S. N. 973.

sabrahmacāriya, including abstinence, a moral life, S. i. 119,

sabhaggata, who has gone to the hall of assembly, A. i. 128; S. N. 397; P. P. 29.

sabhatta, who has been provided with a meal, Vin. iv. 98

sabhariya (*sabhārya*), with his wife, D. i. 110.

sabhā, f., a hall, assembly-room, D. ii. 274; A. i. 143; S. i. 176; J. A. i. 119[11;19]; 157[13]; 204[25]; a public rest-house, hostelry, J. i. 302[3]; *sabhāgata*, S. v. 394; M. i. 286[25].

sabhāga, common, being of the same division, Vin. ii. 75; like, equal, similar, Mil. 79[11]; *s. āpatti*, a common offence, shared by all, Vin. i. 126 ff.; *vīthisabhāgena*, in street company, the whole street in common, J. A. ii. 45[15]; *visabhāga*, unusual, J. A. i. 303[16]; different, Mil. 79.

sabhāgaṭṭhāna, n., a common room, a suitable or convenient place, J. A. i. 426[27]; iii. 49[14]; v. 235[2].

sabhāgavuttin (°*vṛttin*), living in mutual courtesy, properly, suitably, Vin. i. 45; J. A. i. 219[16]; *a-sabhāgavuttin*, J. A. i. 218[20]; *sabhāgavuttika*, Vin. ii.162; *a-sabhāgavuttika*, ib. ii. 161.

sabhājana, n., honouring, salutation, Mil. 2.

sabhāva (*svabhāva*), m., own state, nature, Mil. 90; 212; 360; truth, reality, sincerity, Mil. 184; J. A. v. 459[8]; v. 198[15] (opp. *musārāda*); J. A. vi. 469[8]; *-dhamma*, m., principle of nature, J. A. i. 214[4]; *sabhāva-bhūta*, true, J. A. iii. 20[9].

sabhāvaṁ, sincerely, devotedly, J. vi. 486[23]; J. A. vi. 486[11]; C. 79[14].

Sabhiya, m. (1) Name of a Paribbājaka who had a discourse with the Buddha called the *Sabhiyasutta* (S. N., p. 90 and ff.), Thag. 278; S. N., p. 90 and ff.; J. A. vi. 329 and ff.; Sum. i. 155; (2) an attendant on the Buddha Phussa, J. A. i. 41[4] (B. xix. 19 reads *Sambhiya*).

sabhoga, wealthy, D. i. 73.

sabhojana, sharing food (?), Vin. iv. 95; S. N. 102.

I. *sam* (*śam*), 4, to be appeased, calmed; to cease; *sammati* (pr.), Dhp. 5; *sammeyyuṁ* (opt. 3 pl.), S. i. 24; to dwell; *sammati* (pr.), D. i. 92; S. i. 226; J. v. 396[4]; Sum. i. 262; *santa* (p.p.p.), Dhp. 96, etc., see separately; *sam*, 10 (caus.), to appease, suppress, stop, A. ii. 24; It. 82; 83; 117; 183; Dhp. 265.

II. *sam* (pass.), to be satisfactory, to work, Vin. ii. 119; 278.

I. *sama* (*śama*), m., tranquillity, mental quietness, S. N. 896; *samaṁ car*, to become calm, quiescent, J. iv. 172[15].

II. *sama* (*śrama*), m., toil, fatigue, J. A. vi. 565[6].

III. *sama*, even, level, J. iii. 172[15]; J. A. i. 315[2]; Mah. xxiii. 51; *samaṁ paṭhaviyā kar*, to level with the ground, Dh. 178; equal, like, the same, S. i. 12; S. N. 90; 226; 799; 842; 843; It. 17; 64 ff.; Dhp. 306; Mil. 4 (the compared noun is put in the instrumental, thus Mil. 4, or precedes as the first part of a compound); always the same, impartial, upright, just, A. i. 74; 293 f.; S. N. 215; 468; 952; *sama-* followed by numerals means 'altogether'; thus, *samatiṁsa*, thirty altogether, B. xviii. 18; *samaṁ*, equally, D. ii. 166; together with, at, D. ii. 288; Mah. xi. 12; *samena*, with justice, impartially, Dhp. 257; J. A. i. 180[18]; *samavisama*, smooth and rough, M. iii. 291; *samavaṭṭo*, rounded, D. ii. 18; *samavāhita*, evenly borne along, of equanimity, Asl. 133; cf. *samasama* and *samāsama*.

samaka, equal, like, same, Mil. 122; 410; *samakaṁ* (adv.), equally, Mil. 82 [2 fr. b].

samakkhāta (*samākhyāta*), counted, known, Saddhammop, 70; 458.

samagga (*saṃagra*), being in unity, harmonious, M. ii. 239; plur. = all unitedly, in common, Vin. i. 105; J. A. vi. 273[1]. A. i. 70 = 243; S. N. 281; 283; Dhp. 194; Thig. 161; Thig. A. 143; J. A. i. 198[22]; 209[10]; *samaggakaraṇa*, f. *ī*, making for peace, D. i. 4 = A. ii. 209 = P. P. 57; Sum. i. 74; *samaggaṇandin*, *samaggarata*, and *samag-*

gārāma, rejoicing in peace, delighting in peace, impassioned for peace, D. i. 4 = A. ii. 209 = P. P. 57; Sum. i. 74; *samaggavāsa*, m., dwelling in concord, J. A. i. 362[13]; ii. 27[21].

Samaṅga, m., name of an Upaṭṭhāka of the Buddha Tissa, B. xviii. 21 (J. A. i. 40[24] has *Sambhava*).

samaṅgin, endowed with, possessing, P. P. 13; 14; J. A. i. 303[25]; Mil. 342; *samaṅgibhūta*, possessed of, provided with, D. i. 36; A. ii. 125; S. N. 321; Vin. i. 15; Sum. i. 121; *samaṅgi-karoti*, to provide with, J. A. vi. 289[29]; 290[3]; 266[18] (*cf.* vi. 323[8]: *akarī samaṅginī*).

samacariyā (**śamacaryā*), f., living in spiritual calm, quietism, A. i. 55; S. i. 96; 101 and f.; It. 16; 52; Dhp. 388; Mil. 19.

samacāga (**samatyāga*), equally liberal, A. ii. 62.

samacārin (*śama-*), living in peace, M. i. 289; Dhp. A. 419.

samacitta, mfn., possessed of equanimity, A. i. 65; iv. 215.

Samacittapariyāyasuttanta, m., name of a Suttanta, perhaps, A. ii., iv. 5; Mil. 20; *samacittasuttanta*, m., Vin. iii. 325[2].

Samacittavagga, m., the fourth chapter of the Eka-Nipāta of the Aṅguttara Nikāya, A. i. 61 and ff.

samacch, 1, to sit down; *samacchare* (pr. 3 pl.), J. ii. 67[19].

samacchidagatta (*samāchid + gātra*), with mangled limbs, S. N. 673.

samacchinna (*samāchinna*), cut off, Dhp. A. 410.

samajana, m., an ordinary man, common people, M. iii. 154 = Vin. i. 349.

samajātika, of the same caste, J. i. 68[8].

samajīvita, f., regular life, living economically, A. iv. 281 ff.

samajja, m., a festive gathering, a festival, fair, D. No. 31 (ed. Grimblot, p. 300); Vin. ii. 107; 150; iv. 85; 267; 360; J. vi. 277[13]; 559[30]; n., J. A. ii. 13[10]; S. v. 170.

-ṭṭhāna, n., the place of the festival, the arena, Vin. ii. 150; J. A. i. 394[28]; *-dāna*, n., giving festivals, Mil. 278; *-majjhe*, on the arena, S. iv. 306 and ff.; J. iii. 541[21]; *-maṇḍala*, n., the circle of the assembly, J. A.

i. 283[14] f.; *samajjaṁ kāreti*, holds high revel, J. A. vi. 383[18] (see next).

samajjā, f. (*samajjā*) assembly [see E. Hardy, 'Album Kern,' 61-66; Rhys Davids, 'Dial.' i. 7], Sum. i. 84; Asl. 255.

samajjhagaṁ (B °-*gaṁ*), aor. from *sam-adhi-gā*. (See *samadhigam*.

samañc, 1, to bend together, Vin. iv. 171; 363.

samañcara (*śama*+*cara*), pacified, calm, S. i. 236.

samañcint, to think, S. i. 124; see *sañcint*.

samañcop. See *sañcop*.

samaññā (*samājñā*), f., designation, name, D. i. 202; ii. 20; M. iii. 68; S. ii. 191; S. N. 611; 648; J. ii. 65[2.5]; Dhs. § 1306; *loka*°, a common appellation, a popular expression, D. i. 202.

samaññāta (*samājñāta*), designated, known, S. i. 65; S. N. 118; 820; Vin. ii. 203; Abh. S. vi. 6.

samaṇa (*śramaṇa*), m., a wanderer, recluse, religieux, A. i. 67; S. i. 45; Dhp. 184; of a non-Buddhist (*tāpasa*), J. A. iii. 390[2]; an etymology of the word, Dhp. 265; four grades mentioned, D. ii. 151; M. i. 63; compare S. N. 84 ff.; the state of a Samaṇa is attended by eight *sukhas*, J. A. i. 7[31]; the Buddha is often mentioned and addressed by non-Buddhists as Samaṇa; thus, D. i. 4; 87; S. N., p. 91; 99; Vin. i. 8; 350; Samaṇas often opposed to *Brāhmaṇas*; thus, D. i. 13; It. 58; 60; S. N., p. 90; Vin. i. 12; ii. 110; *samaṇa-brāhmaṇā*, Samaṇas and Brāhmaṇas, D. i. 5; ii. 150; It. 64; S. N. 189; Vin. ii. 295; *samaṇadhammaṁ kar*, to perform the duties of a samaṇa, J. A. i. 106[28]; 107[4]; 138[18]; *pure-samaṇa* m., a junior who walks, before a Bhikkhu, Vin. ii. 32; *pacchāsamaṇa*, m., one who walks behind, Vin. i. 186; ii. 32; *samaṇī*, f., a female recluse, S. i. 333; Ap. in Thig. A. 18; J. A. v. 424[24]; 427[23]; Vin. iv. 235; *assamaṇa*, not a true *samaṇa*, Vin. i. 96.

samaṇaka (*śramaṇaka*), m., a contemptible ascetic, D. i. 90; M. ii. 47; 210; S. N., p. 21; Mil. 222; Sum. i. 254. At A. ii. 48 *samaṇaka* is a slip for *sasanaka*.

samaṇakuttaka, m., who wears the dress of a Samaṇa, Vin. iii. 68 and ff. (=*samaṇa-vesa-dhārako*, Buddhag., ib. p. 271).

Samaṇakolaññā, m., a king of Kāliṅga, Mil. 256.

Samaṇaguttaka, m., a thief, J. A. v. 126[5].

Samaṇaguttā, f., the second daughter of King Kiki, Ap. in Thig. A. 18; 104; 114; 131; 181; 192; J. vi. 491[12].

samaṇapaduma, m., a kind of puggala, A. ii. 87; P. P. 63.

samaṇapuṇḍarīka, m., a kind of puggala, A. ii. 87; P. P. 63.

Samaṇabrāhmaṇaragga, m., the eighth chapter of the Nidāna Saṁyutta, S. ii. 129 and ff.

samaṇamacala, m., a Samaṇa-Rock, a kind of Puggala, A. ii. 86; P. P. 63.

Samaṇamaṇḍikāsutta, n., the 78th Sutta of the Majjhima Nikāya, M. ii. 22 and ff.

samaṇinda (*śramaṇa+indra*), m., the Lord of Samaṇas, the Buddha, Mah. xv. 22.

samaṇī, f. (1) A female Samaṇa, see *samaṇa;* (2) the eldest daughter of King Kiki, Ap. in Thig. A. 18; 104; 114; 131; 181; 192; J. vi. 481[12].

samaṇuddesa, m., a novice, a sāmaṇera, D. i. 151; M. iii. 128; S. v. 161; Vin. iv. 139.

samatala, level, J. A. i. 7[18].

samatā, f., equality, evenness, normal state, Mil. 351.

sammatikkam (*samatikram*), 1, to cross over, to transcend, D. i. 35; Dhp. A. 412; to elapse, Mah. xiii. 5; *samatikkamma* (ger.), D. i. 35; M. 41; *samatikkanta* (p.p.p.), that has crossed over, or escaped from, S. iii. 80; Dhp. 195.

samatikkama (*samatikrama*), mfn., passing beyond, overcoming, D. i. 34; ii. 290; M. i. 41; Vin. i. 3; J. A. 454[5-9].

samatiggah (*samati+grah*), 9, to stretch over, to reach beyond, J. iv. 411[6] (*samatiggayha*, ger.).

samatittika, brimful, overflowing, D. i. 244; ii. 89; M. i. 435; ii. 7=Mil. 213; S. ii. 134; v. 170; J. i. 400[1]; J. A. i. 235[23]; Vin. i. 230; iv. 190; often written *samatitthika* and *samatittiya*, J. A. i. 393[25]. [The form is probably connected with *samaicchia—i.e.*,

samaitthia (**samatisthita*), in the Deśīnāmamālā viii. 20 (Konow). Compare, however, Rhys Davids' Buddhist Suttas, p. 178[1]; °*-aṁ buñjāmi*, Mil. 213; 'I eat (only just) to the full' (opp. to *bhiyyo bhuñjāmi*) suggests the etymology: *sama-titti+ka.*]

samatiman, 4, to despise; *samatimaññi* (aor.), Thig. 72.

samativijjh (*samativyadh*), to penetrate, Dhp. 13 = Thag. 133.

I. *samatta* (*samatva*), n., equality, A. iii. 359; Mah. iii. 7; equanimity, justice, A. i. 75.

II. *samatta* (*samāpta*), accomplished, completed, A. ii. 193; S. N. 781; complete, entire, perfect, Mil. 349; S. N. 881; 1000; *samattaṁ*, completely, S. v. 175; accomplished, full, S. N. 889.

samattha (*samartha*), able, strong, J. A. i. 179[25]; 187[8].

samatthita (*samarthita*), unravelling, Mil. 1.

samatthiya (*samartha*), able, Saddhammop. 619.

samatha (*śamatha*), m., calm, quietude of heart, M. i. 33; A. i. 61; 95; ii. 140; S. iv. 362; Dh. S. 11; 15; 54; cessation of the Saṁkhāras, S. i. 136; iii. 133; S. N. 732; Vin. i. 5; settlement of legal questions (*adhikaraṇa*), Vin. ii. 93; iv. 207; compare Asl. 144, *s. paṭivijjhati*, Pts. i. 180.

samathayānika, who makes quietude his vehicle, devoted to quietude, a kind of Arhat.

samadhigam, 1, to attain; *samdhigacchati* (pres.), Thag. 4; *samajjhagā* (aor.), It. 83; *samajjhagaṁ* (aor. 3 pl.), S. i. 103.

samadhiggah (*samadhi+grah*), 9, to reach, to get, obtain; *samadhiggayha* (ger.), M. i. 506; ii. 25; S. i. 86 = It. 16; to exceed, surpass, to overcome, to master, J. A. vi. 261[12] (*pañhaṁ samadhiggahetvā*). See *samatiggah*. These two verbs are often confounded.

samadhura, carrying an equal burden, equal, J. A. i. 191[18]; *asamadhura*, incomparable, S. N. 694 and f.; J. A. i. 193[27].

samadhosi, various reading, S. iii. 120 ff.: iv. 46; the form is aor. of *samdhā*.

samana (*śamana*), n., suppression, Mah. iv. 35.

samanaka, endowed with mind, A. ii. 48 (text, *samaṇaka*); S. i. 62.

samanantarā, immediately, D. ii. 156; immediately after, P. P. 13; Vin. i. 56; *rattibhāya-samanantare*, at midnight, J. A. i. 101[19].

samanuggāh, 1, to ask for reasons, to question closely, D. i. 26; M. i. 130; A. v. 156 and ff.; *samanuggāhiyamāna* (pr. part. pass.), being pressed, M. i. 130; A. v. 156; Vin. iii. 91.

samanuññā (**samanujña*), approving, A. ii. 253; iii. 359; v. 305; S. i. 1; 153; iv. 187; J. A. iv. 117[15].

samanuññā (°*jñā*), 9, to approve; *samanujānissanti* (fut. 3 pl.), M. i. 398; S. iv. 225; *samanuññāta*, approved, allowed, Mah. viii. 11; *samanuññāsiṁ* (aor. 1 sg.), J. A. iv. 117[1] (=*samanuññaṁ akāsiṁ*, Comm. ib. 117[15]).

samanupas (°*pas*), 4, to see, perceive, regard; °*passati* (pres.), D. i. 69; 73; ii. 198; M. i. 435 and f.; ii. 205; Vin. ii. 89 (opt.); °*passanto* (pr. part.), J. A. i. 140[13]; °*passamāno* (pr. part. med.), D. ii. 66; °*passituṁ* (inf.), Vin. i. 14; *rūpaṁ attato samanupas*, to regard form as self, S. iii. 42.

samanupassanā, f., considering, S. iii. 44; Nett. 27.

samanubandh, 1, to pursue, Mah. x. 5.

samanubhās, 1, to remonstrate with, to admonish, D. i. 26; 163; M. i. 130; A. v. 156; Vin. iii. 173 and ff.; iv. 236 and ff.; Sum. i. 117.

samanubhāsanā, f., admonishing, Vin. iii. 174 ff.; iv. 236 and ff.

samanuman, 4, to approve; °*maññissanti* (fut. 3 pl.), M. i. 398; S. iv. 225; °*maññiṁsu* (aor. 3 pl.), J. iv. 134[4].

samanumodati, to rejoice at, to approve, M. i. 398; S. iv. 225; Mil. 89.

samanuyuñjati, to question, to admonish, D. i. 26; 163; M. i. 130; A. v. 156; Sum. i. 117.

samanussar (°*smṛ*), 1, to recollect, call to mind, S. iv. 196; Vin. ii. 183.

samanta, all, entire, S. N. 672; Mil. 3; *samantaṁ*, completely, S. N. 442; *samantā* (D. i. 222; J. A. ii. 106[13];

Vin. i. 32), *samantato* (M. i. 168 = Vin. i. 5; Mah. i. 29), and *samantena* (Thig. 487), on all sides, everywhere, anywhere; also used as prepositions; thus, *samantā Vesāliṁ*, everywhere in Vesāli, D. ii. 98; *samantato nagarassa*, all round the city, Mah. xxxiv. 39; *samā-samantato*, everywhere, Sum. i. 61.

Samantakūṭa, m., the Adam's Peak; see *Sumanakūṭa*.

samantacakkhu (°*cakṣus*), all-seeing, an epithet of the Buddha, M. i. 168 = Vin. i. 5; S. N. 345, etc.; Mil. 111.

samantatta (°*tva*), n., entirety.

samantapāsādika (°*prāsādika*), all-pleasing, quite serene, A. i. 24; °*kā*, f., Buddhaghosa's commentary on the Vinaya Piṭaka, Sum. i. 84; G. V. 59; 68; Sās. 14; 15; 157; a commentary on the same, G. V. 65; 75.

Samantā, f., a daughter of King Kākavaṇṇa, Dīp. xviii. 20.

samandhakāra (ts.), m., the dark of night, Vin. iv. 54.

samannāgata (*samanvāgata*), followed by, endowed with, D. i. 50; 88; Vin. i. 54; S. N., p. 78; 102; 104.

samannānī (*samanvā* + *nī*), to lead, conduct properly; pres. *sam-anv-āneti*, M. iii. 188; °*nayamāna* (pr. part.), M. i. 477.

samannāhata (*samanvāhata*), played upon, D. ii. 171.

samannāhar (*samanvāhar*), 1, to concentrate the mind on, to consider, reflect, D. ii. 204; M. i. 445; A. iii. 162 and f.; 402 and f.; S. i. 114; to pay respect to, to honour, M. ii. 169; Vin. i. 180.

samaṅnāhāra, m., concentration, bringing together, M. i. 190 and f.; Sum. i. 123; Mil. 189.

samannes (*samanu* + *iṣ*), 1, to seek, to look out for, to examine, D. i. 105; S. iii. 124; iv. 197; Mil. 37; Sum. i. 274; *samanvesati* (pres.), S. i. 122.

samannesanā, f., search, examination, M. i. 317.

samapekkh (°*ekṣ*), 1, to consider, °*ekkhiya* (ger.), Saddham-mop. 536; cf. *samavekkh*°.

samapekkhaṇa, n., considering; *a*°, S. iii. 261.

samapp (*samarp*), 10, to hand over, give, put, Mah. vii. 72; xxi. 21; xxxiv. 21; *samappetvā* (ger.), Mah. xix. 30; *sam-appayitvā* (ger.), Dāṭh. ii. 64; *samappita*, made over, con-

signed, Dhp. 315; S. N. 333; Thig. 451; Thig. A. 281; *yasabhoga-samappita*, possessed of fame and wealth, Dhp. 303; *dukkhena s.*, afflicted with pain, V. V. lii. 3; *pañcehi kāmaguṇehi s.*, possessed of the five pleasures of sense, D. i. 36; 60; Vin. i. 15; Sum. i. 121.

samabhivaḍḍh (°*vṛdh*), 10, to encourage.

samabhisāta, joyful, Thig. 461.

samabhisiñc, 1, to inaugurate as a king, Mah. iv. 6; v. 14.

samaya, m., coming together, gathering, multitude, D. ii. 254 ff.; J. A. i. 393[26]; Mil. 257; consorting with, intercourse, Mil. 163; *sabbasamaya*, consorting with everybody, J. A. iv. 317[20]; time, season, D. i. 1; 2, etc.; S. N. 291; 1015; p. 12, etc.; Vin. i. 15; *samayā samayaṁ upādāya*, from time to time, It. 75; proper time, due season, B. ii. 181; S. N. 388; Mah. xxii. 59; *aññatra samayā*, except at the due season, Vin. iii. 212; coincidence, circumstance, M. i. 438; doctrine, view, Sum. i. 291; Dhp. A. 121; *samayantara*, various views, Dāṭh. vi. 4; end, conclusion, annihilation, S. N. 876; *samayavimutta*, finally emancipated, a *Khīṇāsava*, N. v. 336; P. P. 11; *cf.* Asl. 57; *mahā-samaya-suttanta*, twentieth in Dīgha Nikāya.

samara, m., battle, Dāṭh. iv. 1.

samala, impure, contaminated, Vin. i. 5.

samalaṅkar, 8, to decorate, adorn, Mah. vii. 56; °*kata* (p.p.p.), Dāṭh. v. 36: °*karitvā*, J. vi. 577[30].

samaraṭṭhita (°*sthita*), ready, S. N. 345 (°-*ā savanāya sotā*).

samarattakkhandha (*sasamṛttaskandha*), having the shoulders round, one of the lakkhaṇas of a Buddha, D. ii. 18.

samarattasaṁvāsa, m., living together with the same duties, on terms of equality, J. A. i. 236[31].

samavadhāna, n., concurrence, co-existence, Nett. 79.

samaraya, m., annihilation, termination, A. ii. 41.

samarasarati, of a goad or spur, Thig. 210. See *samosar*.

samavāpaka, n., a store-room, M. i. 451.

samavāya, m., coming together, combination, S. iv. 68; Mil. 376; Asl. 196; *samavāyena*, in common, V. V. A. 336; *khaṇa-s'*, a momentary meeting, J. A. i. 381[6].

samavibhatta, in equal shares, J. A. i. 266[12].

samavekkh (*samavekṣ*), 1, to consider, examine, M. i. 225; A. ii. 32; It. 30.

samavekkhitar, m., one who considers, It. 120.

samavepākin, promoting a good digestion, D. ii. 177; M. ii. 67.

samavossajj (*samava + utsṛj*), 1, to transfer, entrust, D. ii. 231. [Perhaps we ought to read *saṁvossajjitvā*, instead of *samavossajjitvā*.]

samavhaya (*samāhraya*), m., a name, Dāṭh. v. 67.

samasama, exactly the same, D. i. 123; ii. 136; P. P. 64; Mil. 410; Sum. i. 290.

samasāyisuṁ (aor.), J. iii. 201[6], (text, *samāsāsisuṇ*, *cf.* J.P.T.S. 1885, 60; read: *taṁ asāyisuṁ*).

samasīsin, a kind of puggala, P. P. 13; Nett. 190.

samasūpaka, with equal curry (when the curry is in quantity one-fourth of the rice), Vin. iv. 190.

samassas (*samāśras*), 1, to be refreshed, J. A. i. 176[9]; *samassattha* (p.p.p.), J. A. iii. 189[4]; *samassāseti* (caus.), to relieve, refresh, J. A. i. 175[27].

samassāsa, m., refreshing, relief, Asl. 150.

samassita (*samāśrita*), leaning towards, Thag. 525.

samā, f. (1) A year, Dhp. 106; Mah. vii. 78; (2) in *aggisamā*, a pyre, S. N. 668; 670.

samākaḍḍh (°*karṣ*), 1, to pull along; to entice; °*iya* (ger.), Mah. xxxvii. 145; °*ita* (p.p.p.), Dhp. A. 315.

samākiṇṇa (°*kīrṇa*), covered, filled, J. A. i. 6[17]; Mil. 342.

samākula, filled, crowded, B. ii. 4 = J. i. 3[13]; Mil. 331; 342; Tel. 71; crowded together, Vin. ii. 117.

samāgam, 1, to meet together, to assemble, B. ii. 171; S. N. 222; to associate with, to enter with, to meet, D. ii. 354; S. N. 834; J. A. ii. 82[26]; to go to see, Vin. i. 308; to arrive, come, S. N. 698; °*gañchiṁ* (aor. 1 sg.), D. ii. 354; °*gacchi* (aor.), Dhp. 210; J. A. ii. 82[26]; °*gamā* (aor. 2 sg.), S. N. 834; °*gamma* (ger.), B. ii. 171 = J. i. 26[30]; °*gantvā* (ger.), Vin. i. 308; °*gata* (p.p.p.), Dhp. 337; S. N. 222.

samāyama, m., meeting, meeting with, intercourse, A. ii. 51; Mil. 204; cohabitation, D. ii. 268; meeting, assembly, J. A. ii. 107[4]; Mil. 349.

samācar, 1, to behave, act, practise, M. ii. 113; Dhp. A. 230; *samāciṇṇa* (p.p.p.), practised.

samācāra, m., conduct, behaviour, D. ii. 279; M. ii. 113; A. ii. 200; S. N. 279; Vin. ii. 248; iii. 184.

samātapa, m., ardour, zeal. A. iii. 346.

samādapaka, instructing, arousing, M. i. 145; A. ii. 97; S. v. 162; Mil. 373; It. 107.

samādapana, n., instructing, instigating, M. iii. 132.

samādapetar, m., adviser, instigator, M. i. 16.

samādā, to take with oneself, to take upon oneself, to undertake; *samādiyati* (pres.), D. i. 146; Dhp. A. 308; *samādiya* (imper.), B. ii. 118 = J. i. 20[14]; *samādiyassu* (imper.), Dhp. A. 97; *samādiyi* (aor.), S. i. 232; J. A. i. 219[14]; *samādiyitvā* (ger.), S. i. 232; *samādāya* (ger.), having taken with oneself, with, D. i. 71; P. P. 58; Sum. i. 207; Mah. i. 47; having taken upon himself, conforming to, D. i. 163; ii. 74; Dhp. 266; S. N. 792; 898; 962; *samādāya sikkhati sikkhāpadesu*, he adopts and trains himself in the precepts, D. i. 63; S. v. 187; It. 118; *samādinna* (p.p.p.), A. ii. 193; *samādapeti* (caus.), to cause to take, to incite, rouse, P. P. 39; 55; Vin. i. 250; iii. 73; Sum. i. 293; 300; °*dapesi* (aor.), D. ii. 42; 95; 206; Mil. 195; S. N. 695; °*dapetvā* (ger.), D. i. 126; Vin. i. 18; *samādetvā* (*sic.* ger), Mah. xxxvii. 201; °*dapiyamāna* (pr. part. pass.), D. ii. 42.

samādāna, n., taking, bringing; *asamādānacāra*, m., going for alms without taking with one (the usual set of three robes), Vin. i. 254; taking upon oneself, undertaking, acquiring, M. i. 305 and ff.; A. i. 229 and f.; ii. 52; J. A. i. 157[9]; 219[18]; Vin. iv. 319; *kamma-samādāna*, acquiring for oneself of Karma, D. i. 82; S. v. 266; 304; It. 58 and ff.; 99 and f.; resolution, J. A. i. 233[17]; Mil. 352; C. 79[19].

samādāya, see *samādā*.

samādinnatta, n., the fact of having been undertaken, Dhp. A. 185; 399.

samādis (°*dis*), 6, to indicate, to command, D. i. 211; Mah. xxxviii. 59.

samādhā, to put together, S. i. 169; *jotiṁ s.*, to kindle a fire, Vin. iv. 115; *cittaṁ s.*, to compose the mind; *samādahāmi* (pres.), M. i. 116; *samādhēmi* (pres.), Thig. 50; *samādahaṁ* (pr. part.), S. v. 312; *samādahāna* (pr. part. med.), S. i. 169; *samādahaṁsu* (aor. 3 pl.), D. ii. 254; *samādhiyati* (pr. pass.), is stayed, composed, D. i. 73; M. i. 37; Mil. 289; *samāhita* (p.p.p.), put down, fitted, J. iv. 337[13]; composed, firm, attentive, D. i. 13; S. i. 169; S. N. 212; 225; 972, etc.; Dhp. 362; It. 119; P. P. 35; Vin. iii. 4; Mil. 300; *samādahāpeti* (caus.), causes to kindle, Vin. iv. 115.

samādhi, m., concentration, D. ii. 123 (*ariyo*); It. 51; Vin. i. 97; 104; Mil. 337; Visu., ch. iii.; a generic name for the state and exercise of absorbed ecstatic meditation; defined as *cittassa ekaggatā*, M. i. 301; Dh S. 15; Asl. 118; and as *kusalacittekaggatā*, Visu., ch. iii.; further identified with *avikkhepa*, *ibid.*; Dh. S., § 57; and with *samatha*, Dh. S. 54; its four *nimittas* or signs are the four *satipaṭṭhānas*, M. i. 301; six conditions and six hindrances, A. iii. 427; other hindrances, M. iii. 158; four *parikkhāras* or requisites—viz., the four *sammappadhānas*, M. i. 301; seven *pari-parikkhāras*, D. ii. 216; A. iv. 40; *samādhibhāvanā* (practice of concentration), M. i. 301; fourfold, A. ii 44 ff.; fivefold, A. iii. 25 ff.; the second *jhāna* is born from *samādhi*, D. ii. 186; it is a condition for attaining *kusalā dhammā*, A. i. 115; Mil. 38; conducive to insight, A. iii. 19; 24 ff.; 200; S. iv. 80; to seeing heavenly sights, etc., D. i. 153; to removing mountains, etc., A. iii. 311; removes the delusions of self, A. i. 132 ff.; leads to Arhatship, A. ii. 45; the *ānantarika s.*, S. N. 226; *cetosamādhi* (rapture of mind), D. i. 13; A. ii. 54; S. iv. 297; *dhammasamādhi*, almost identical with *samatha*, S. iv. 350 ff.; two grades of

samādhi distinguished—viz., *upacāra-s.* (preparatory concentration), and *appanā-s.* (attainment concentration), Sum. i. 217; Visu., ch. iv.; Abh. S. ix. 4; only the latter results in *jhāna*; three kinds of *s.* are distinguished, *suññata* or empty, *appaṇihita* or aimless, and *animitta* or signless, A. i. 299; S. iv. 360; *cf.* iv. 296; Vin. iii. 93; Mil. 337; *cf.* 333 f.; Asl. 179 f.; 222 f.; 290 f.; see the 'Yogāvacara's Manual,' p. xxvii.; *samādhi* is *savitakka savicāra, avitakka vicāramatta,* or *avitakka avicāra,* K. V. 570; *cf.* 413; Mil. 337; Asl. 179 f.; it is fourfold, *chanda-, viriya-, citta-,* and *vimaṁsā-samādhi,* D. ii. 213.

samādhika (*sama+adhika*). (1) Excessive, abundant, D. ii. 251; J. ii. 383[6]; iv. 31[12]; (2) instead of *sāmādhika,* Dhp. A. 254; see S. i. 120.

samādhija, produced by concentration, D. i. 74, etc.

samādhindriya (*samādhī°*), n., the faculty of concentration, A. ii. 149; Dh. S. 15.

samādhiparikkhāra (*°pariṣkāra*), m., requisite to the attainment of Samādhi, D. ii. 216.

samādhibala, n., the force of concentration, A. i. 94; Dh. S. 28.

samādhibhāvanā, f., cultivating, attainment of Samādhi, A. ii. 44 f. (four different kinds mentioned).

samādhiyati, see *samāḍhā.*

Samādhivagga, m., the first chapter of the Sacca Saṁyuttā, S. v. 414 and ff.

Samādhisaṁyutta, n., the same as Jhānasaṁyutta, S. iii. 263 and ff.

samādhisaṁvattanika, conducive to concentration, A. ii. 57; S. iv. 272 and ff.

I. *samāna* (ts.), similar, equal, same, S. N. 18; 309; J. A. ii. 108[23].

II. *samāna.* (1) being, D. i. 18; 60; J. A. i. 218[32]; (2) a kind of gods, D. ii. 260.

samānajātika, of equal birth, of the same caste, Dhp. A. 233.

samānatta (*samānātman*), equanimous, of pacified mind, A. iv. 364.

samānattatā (*samānātmatā*), f., equanimity, impartiality, A. ii. 32=248; iv. 219.

samānabhāva, m., equanimity, S. N. 702.

samānavassika (°*varṣika*), having spent the rainy season together, Vin. i. 168 and ff.

samānasaṁvāsaka, belonging to the same communion, Vin. i. 321.

samānasīmā, f., the same boundary, parish; Vin. i. 321; °*ma*, belonging to the same parish, Vin. ii. 300.

samānāsanika, entitled to a seat of the same height, Vin. ii. 169.

samāniyā (*samānyā*), all equally, S. N. 24.

samānī, 1, to bring together, C. 82 (stanza 13); J. A. i. 68[27]; to bring, produce, J. A. i. 433[24]; to put together, compare, J. A. i. 120[16]; 148[14]; Dhp. A. 328; to collect, enumerate, J. A. i. 429[22]; to calculate (the time), J. A. i. 148[14]; 120[16]; *samānayi* (aor.), Sum. i. 275; *samānīta* (p.p.p.), brought home, settled, Mil. 349.

samāp, 10, to complete, conclude, Mah. v. 273, xxx. 55; Sum. i. 307. See II. *samatta*.

samāpajjana, n., entering upon, passing through (?), Mil. 176[20].

samāpaṭipatti, misprint for *sammā*°, A. i. 69.

samāpatti, f., attainment, A. iii. 5; S. ii. 150 f.; Dh. S. 30 =101; a stage of meditation, A. i. 94; Dh. S. 1331: J. i. 473[14]; J. A. i. 343[11]; K. V. A. 57; Buddha acquired *anekakoṭisata-sahassā s.*, J. A. i. 77[16]; the eight attainments comprise the four Jhānas, the realm of the infinity of space, realm of the infinity of consciousness, realm of nothingness, realm of neither consciousness nor yet unconsciousness, Pts. i. 8, 20 ff.; B. V. 192 = J. i. 28[21]; J. A. i. 54[15]; necessary for becoming a Buddha, J. A. i. 14[28]; acquired by the Buddha, J. A. i. 66[35]; result in rebirth in various heavens, *cf.* Abh. S. v. 10; the nine attainments, the preceding and the trance of cessation of perception and sensation, S. ii. 216; 222; described, M. i. 159 f. etc.: in collocation with *jhāna*, *vimokkha*, and *samādhi*,

Vin. i. 97; *-bhāvanā*, realizing of the attainments, J. A. i. 67[1]; °*kusalatā*, Dh. S. 1331 ff.

samāpattika, that has acquired, J. A. i. 406[25].

samāpattesiya, that longs for attainment, K. V. 502 f.

samāpad, 4, to come into, enter upon, attain; *samāpattiṁ s.*, J. A. i. 77[16]; *samādhiṁ s.*, D. i. 215; *arahattamaggaṁ*, A. ii. 42 f.; Vin. i. 32; *saññāvedayitanirodhaṁ s.*, to attain the trance of cessation, S. iv. 293; *kayavikkayaṁ s.*, to engage in buying and selling, Vin. iii. 241; *sākacchaṁ s.*, to engage in conversation, D. ii. 109; *tejodhātuṁ s.*, to convert one's body into fire, Vin. i. 25; ii. 76; *hassa-khiḍḍā-rati-dhammasamāpanna*, absorbed in mirth, sport, and sensual lust; *icchā-lobhasamāpanna*, given to desire and lust, Dhp. 264; to become, S. iii. 86; *samāpanna*, that has attained the Samāpattis, K. V. 572 f.; *samāpajjami* (pres.), *-pajjissaṁ* (fut.), *-pajjanta* (pr. p.), *-panna* (p.p.p.), S. iv. 293; *-pajji* (aor.), D. i. 215; *-pāduṁ* (aor. 3 pl.), S. iii. 86; *-pajjeyya* (opt.), Vin. iii. 241; *-pajjita* (p.p.p.), D. ii. 109; *-pajjitvā* (ger.), Vin. i. 25.

samāpannaka, possessed of the Samāpattis, Sum. i. 119.

samāyā, 2, to come together, be united, J. iii. 38[8].

samāyoga, m., combination, conjunction, Sum. i. 95; Saddhammopāyana, 45; 469.

samāraka, including Māra, Vin. i. 11 = S. v. 423; D. i. 250, etc.

samārabh, 1, to begin, undertake, Mah. v. 79; *samāraddha* (p.p.p.), Dhp. 293; S. iv. 197; J. A. ii. 61[1].

samārambha, m., undertaking, Vin. iv. 67; injuring, S. N. 311; D. i. 5; Sum. i. 77; A. ii. 197; S. v. 470; P. P. 58; *appasamārambha* (written °*rabbha*), easy, D. i. 143.

samāruh, 1, to ascend, enter: pres *samārohati*, J. A. vi. 209[18] (cf. *samorohatī*, p. 206[16], read *samārohatī*), *samārūhi* (aor.), Mah. xiv. 38; *samārūḷha* (p.p.p.), M. i 74; *samāropeti* (caus.), to raise, cause to enter, Mil. 85; to put down, enter, Nett. 4; 206.

samāropana, m., one of the Hāras, Nett. 1; 2; 4; 108; 205 and f.; 256 and f.

samālap, 1, to speak to, address, J. A. i. 473[18]. At J. A. i. 51[8] it seems to mean 'to recover the power of speech.'

Samālā, f., one of the chief female disciples of the Buddha Vessabhu, B. xxii. 24; J. A. i. 42[13].

samās, to sit together, associate; *samāsetha* (opt. 3 sg.), S. i. 17; 56 and f.; J. ii. 112[4]; v. 483[12]; 494[5].

samāsa, m., a compound, Asl. 145; an abridgment, Mah. xxxvii. 244.

samāsad, 1, to obtain, get; *samāsajja* (ger.), J. iii. 218[10].

samāsana, n., sitting together with, company, S. N. 977.

samāsanna, near.

samāsama, exactly the same, Ud. 85 (=D. ii. 135 and f., where the text has *samasama*).

samāsīsin, one who has simultaneously attained an end of human passion and of life, P. P. 13 (*cf.* J. P. T. S., 1891, p. 5).

samāhata, hit, struck, Mil. 181; 254; 304; *Saṅkusamāhata*, name of a hell, M. i. 337.

samāhar, 1, to collect, Dhp. A. 113; *samāharāpeti* (caus.), Dhp. A. 113.

samāhāra, m., collection.

samāhita. See *samādhā*.

sami, 2 (*sam*+*i* and *sam*+*ā*+*i*), to come together, to meet, to assemble, B. ii. 199=J. i. 29[4]; to associate with, to go to, D. ii. 273; J. iv. 93[20]; to correspond to, to agree, D. i. 162; 247; J. A. i. 358[29]; iii. 278[9]; to know, consider, S. i. 186; *sameti* (pr.), D. i. 162; S. ii. 158=It. 70; *sametu* (imper.), J. iv. 93[20]; *samessati* (fut.), S. iv. 379; It. 70; *samiṃsu* (aor.), B. ii. 199; S. ii. 158=It. 70; *samesuṃ* (aor.), J. A. ii. 30[16]; *samecca* (ger.), D. ii. 273; S. i. 186; *samita* (p.p.p.), assembled, V. V. lxiv. 10; V. V. A. 277; *samitaṃ*, continuously, M. i. 93; It. 116; Mil. 70.

samijjh (*samṛdh*), to succeed, prosper, take effect, D. i. 71; B. ii. 59=J. i. 14[19]; *samijjhati* (pres.), B. ii. 59; J. A. i. 267[18]; *samijjheyyuṃ* (opt.), D. i. 71; *samijjhi* (aor.),

J. A. i. 68[10]; *samijjhissati* (fut.), J. A. i. 15[19]; *samiddha* (p.p.p.), Vin. i. 37; B. ii. 4 = J. i. 3[14]; Mil. 331.

samijjhana, n., success, Dhp. A. 135.

samiñj (sa. *sam+iṅg*), to be moved, Dhp. 81; Weber, Ind. Str. iii. 397, Oldenberg, K. Z. xxv. (1881), p. 327.

samita, like, equal, S. i. 6; (2) quiet, appeased, Dhp. A. 234[17] (°-*gamana*); (3) arranged, put into order, J. A. v. 201[23] (= *saṁvidahita*, Comm.), *cf.* II. *sam.*

samitaṁ, indecl. continually (?), Dhp. A. 110[11]; Mil. 116[26] (*satataṁ samitaṁ*).

samitatta (*śamitatva*), n., state of being quieted, Dhp. 265.

samitāvin (*śamita+vin*), he who has quieted himself, calm, S. N. 499; 520; S. i. 62; 188; A. ii. 49; 50.

samiti, f., assembly, D. ii. 256; Dhp. 321; J. A. iv. 351[20].

Samitigutta, m., name of a Thera, Thag. 81.

I. *Samiddha*, m., name of a king of Ceylon at the time of the Buddha Koṇāgamana, Dip. xv. 48; xvii. 7; Mah. xv. 93 and ff.; Mahābodhiv. 128; 131; Smp. 330.

II. *samiddha*, mfn., rich, magnificent, J. A. vi. 393[7]; J. iii. 14[3]; *samiddhena*, adv., with the object of one's mission accomplished, J. A. vi. 314[11 13].

I. *samiddhi*, f., success, prosperity, Dhp. 84; S. i. 200.

II. *Samiddhi*, m., name of a Bhikkhu, M. iii. 192; 207; A. iv. 385 f.; S. i. 8 ff.; 119 f.; iv. 38 ff.; Thag. 46; J. A. ii. 56[21] ff.; 314[7]; Asl. 88.

samiddhika, rich in, abounding in, Saddhammop. 421.

Samiddhijātaka, n., the 167th Jātaka, J. A. ii. 56 and ff.

samiddhin, richly endowed with, Ap. in Thig. A. 18; fem. -*inī*, J. v. 90[26].

Samivanagāma, n., name of a village, Sās. 162.

samihita (*saṁhita*), composed, Vin. i. 245 = D. i. 104 = 238; A. iii. 224 = 229 = Sum. i. 273.

samī (*śamī*), f., the tree Acacia Sirissa.

samīcī, D. ii. 94; see *sāmīcī*.

samītar, m., one who meets, assembles; *samītāro* (n. pl.), J. v. 324[24].

Samīti, m., name of a carriage maker, M. i. 32.

samīpa, near, recent, Kacc. 226; *samīpa*, n., proximity,

D. i. 118; acc. °*aṁ*, near to, Dhp. A, 266[12]; instr. °-*ena*, passing near by, Dhp. A. 328[13]; loc. °-*e*, near, Dhp. A. 315[12].

samīpaka, being near, Mah. xxxiii. 52.

samīpaga, approaching, Mah. iv. 27; xxv. 74.

samīpacara, mfn., being near, Asl. 193.

samīpacārin, being near, D. i. 206; ii. 139.

samīpaṭṭha (°*stha*), standing near, Mah. xxxvii. 164.

samīr, 1, to be moved, Vin. i. 185; Dhp. 81; *samīrita* (p.p.p.), J. A. i. 393[3].

samīra, m., air, wind, Dāṭh. iv. 40.

samīraṇa, m., wind, Tel. 16.

I. *samīh* (*sam* + *īkh*), 1, to move along, V. V. v. 1; V. V. A. 35.

II. *samīh*, to long, strive, J. v. 388[6].

samukkaṁs (*samutkṛṣ*), to extol, S. N. 132; 438; M. i. 498; *samukkaṭṭha* (p.p.p.), exalted, A. iv. 293; Thag. 632.

samugga (*samudga*), m., a box, basket, J. A. i. 265[28]; 372[3]; 383[29]; Mil. 153; 247; Saddhammop. 360 (read *samuggābhaṁ*); *samugga-jātaka*, n., the 436th Jātaka, J. A. iii. 527 ff. (called *Karaṇḍaka-Jātaka*, ibid. v. 455[2]).

samuggata (*samudgata*), arisen, V. V. A. 280; J. A. iv. 403[8] (text *samuggagata*).

samuggah (*samudgrah*), to seize, grasp, embrace; *samuggahāya* (ger.), S. N. 797; *samuggahīta* (p.p.p.), S. N. 352; 785; 795; 801; 837; 841; 907.

samuggir (*samudgṛ*), 6, to throw out, eject, V. V. A. 199; to cry aloud, Dāṭh. v. 29.

samugghāt, see *samūhan*.

samugghāta (*samudghāta*), m., uprooting, abolishing, removal, D. i. 135; M. i. 136; A. ii. 34; S. ii. 263; iv. 31; Vin. i. 107; 110.

samugghātaka, removing, Mil. 278.

samucita, suitable, Vin. iv. 147; Dāṭh. v. 55.

samuccaya, m., collection, accumulation, J. A. ii. 235[10] (the signification of the particle *ca*), Comm. or S. N. xii. v. 9 (do.); Comm. on Dhp. v. 244 (var. read. *samussaya*);

cf. *samussaya; samuccaya-kkhandhaka*, n., the third section of Cullavagga, Vin. ii. 38-72.

samucchaka, see *samuñchaka*.

samucch (*sammūrch*), to be consolidated, to arise; *samucchissatha* (conditional), D. ii. 63. [Derivation and meaning uncertain. See Windisch, Buddha's Geburt, p. 39, n. 1.]

samucchita, infatuated, S. i. 187; iv. 71.

samucchid, to extirpate, abolish, spoil, give up, D. i. 34; ii. 74; M. i. 101 f.; 360; J. A. iv. 63[24]; *samucchindanti* (pres.), D. ii. 74; *samucchinna* (p.p.p.), D. i. 34, etc.

samucchedа, m., abolishing, giving up, M. i. 360; *sammā s.*, Pts. i. 101; *s. visuddhi*, Pts. ii. 3; *s. suññata*, Pts. ii. 180.

samujjala (*samujjvala*), resplendent, J. A. i. 89[19]; 92[33].

samujjalita (*samujjvalita*), resplendent.

samujju (*sam+ṛju*), straightforward, perfect, S. N. 352; S. iv. 196 (text *sammuju*).

samuñchaka (*sam+uñcha*), n., gleaning, living by gleaning, S. i. 19; J. iv. 66[6].

samuṭṭhā (*samud+sthā*), to rise up, to originate; *samuṭṭhāti* (pres.), Vin. v. 1; *samuṭṭhahi* (aor.), Mah. xxviii. 16; *samuṭṭhāya* (ger.), Dhp. A. 106; *samuṭṭhita* (p.p.p.), Dh. S. 1035; *samuṭṭhāpeti* (caus.), to raise, to originate, set on foot, J. A. i. 144[18]; 191[24]; 318[30].

samuṭṭhāna (*samutthāna*), n., rising, origination, commonly at the end of a compound, A. ii. 87; Dh. S. 766 ff.; 981; 1175; Mil. 134; 302; 304; J. A. i. 207[17]; iv. 171[17].

samuṭṭhānika, originating, Asl. 263.

samuṭṭhāpaka, fem. °*pikā*, occasioning, causing, Asl. 344; V. V. A. 72.

samuttar, 1, to pass over, Mil. 372.

samuttij, 10, to excite, gladden, Vin. i. 18; D. i. 126; S. N., p. 100.

samuttejaka, instigating, inciting, gladdening, M. i. 146; A. ii. 97; S. v. 162; It. 107.

samutthaṭa, struck, Saddhammop. 144; *samāṭṭhaṭa*, or better, *samotthaṭa* is probably the true reading.

samudaya, m., rise, origin, D. i. 17; ii. 33; 308; Vin. i. 10; S. N., p. 135; It. 16 (*samuddaya*, metri causa), etc.; emanation, multitude, J. A. i. 83[4]; produce, revenue, D. i. 227.

samudāgam, 1, to come out, result, rise: *samudāgacchati* (pres.), D. i. 116; M. i. 104; *samudāgata* (p.p.p.), S. ii. 24; S. N. 648.

samudāgama, m., beginning, J. A. i. 2[3].

samudācar, 1, to turn up, originate, M. i. 40; to occur to, to befall, M. i. 109; 453; S. ii. 273; It. 31; to behave towards, to address, Vin. i. 9; D. ii. 154; 192; J. A. i. 192[7]; to practice, J. A. ii. 33[9:10]; to lay claim to, to vindicate for oneself, Vin. iii. 91; *samudācarati* (pres.), Vin. i. 9, etc.; *samudācariṁsu* (aor.), J. A. ii. 33[10]; *samudāciṇṇa* (p.p.p.), J. A. ii. 33[9].

samudācāra, m., behaviour, practice, J. A. iv. 22[23]; Asl. 392.

samudānī, to bring out, M. i. 104.

samudāya, m., multitude, quantity, V. V. A. 175; the whole, V. V. A. 276.

samudāvaṭa (*samudā* + *vṛta*), restrained, Asl. 75.

samudāhaṭa (°*hṛta*), brought forward, Mah. xxxvii. 247 (probably misread for *samupā*°).

samudāhāra, m., talk, conversation, Mil. 344; *piya*°, Thig. A. 226.

samudi, to arise; pres. *samudayati* (var. lect. *samudīyati*) S. ii. 78[14]; *samudeti*, A. iii. 338; *samudita* (p.p.p.), Dāṭh. v. 4; united, come together, V. V. A. 321.

samudikkh (*samudīkṣ*), to behold, Ap. in Thig. A. 147.

samudīr, 10, *samudīreti* (pres.) J. v. 78[6]; var. read. *samudīrita* (p.p.p.), J. vi. 17[6].

samudīraṇa, n., moving, Asl. 307.

I. *samudda* (*samudra*), m., quantity of water, deep, J. A. i. 230[11]; iv. 167[21]; the sea, the ocean, D. i. 222; M. i. 493; S. i. 6; 32; 67; J. iv. 172[18:19:26]; Dhp. 127, etc.; explained by adding *sāgara*, S. ii. 32; four oceans, S. ii. 180; 187; Thig. A. 111; eight qualities, A. iv.

198; 206; etymology, Mil. 85 f.; the eye an ocean, S. iv. 157.

II. *Samudda*, m., name of an isi, J. vi. 99[28].

samuddakkhāyikā, f., tales about the origin of the sea, chiromancy, Vin. i. 188; M. i. 513 ff; D. i. 8; Sum. i. 91.

Samuddajā, f., name of a daughter of Prince Brahmadatta and a Nāga-wife, J. A. vi. 160 ff.

Samuddajātaka, n., name of the 296th Jātaka, J. A. ii. 441 and ff.

Samudddadatta, m., name of a Bhikkhu, Vin. ii. 196; iii. 171; 174; iv. 66; 335.

Samuddamajjha, n., name of a village, Sās. 85.

samuddaya, metri causâ instead of *samudaya*, It. 16; 52.

Samuddaraggā, m., the third chapter of the fourth Paññāsa of the Saḷāyatana-saṁyutta, S. iv. 142.

Samuddavāṇijajātaka, n., the 466th Jātaka (J. A. iv. 158 and ff.), J. A. i. 142[20].

Samuddavijayā, f., the queen of King Bharata of Sovīra, J. A. iii. 470[10]; 474[18].

Samuddā, f., one of the first female disciples of the Buddha Koṇāgamana, B. xxiv. 23; J. A. i. 43[9].

samuddiṭṭha (*samuddiṣṭa*), pointed out.

amuddesa, summary, statement (see *Uddesa*), Abh. S. vi. 3.

samuddhaṭa (*samuddhṛta*), pulled out, eradicated, Saddhammop. 143; Mah. lix. 15; J. A. vi. 309[19].

samuddhata (=sa.), filled with, abounding in, Thig. 371 (*dumā kusumarajena*).

samuddhar, 1, to take out, away; to lift up, carry away, save from; *samuddhari* (aor.), J. vi. 271[5]; *samuddhāsi* (aor., thus read instead of *samuṭṭhāsi*), J. v. 70[29] (*cf.* 70[26]).

samuddharaṇa, n., pulling out, salvation, Mil. 232.

samunna (ts.), moistened, wet, S. iv. 158.

samunnad, 1, to utter loud cries.

samunnam, 10, to raise, elevate, Thag. 29.

samupagam, 1, to approach, Mil. 209.

samupajan, to produce; °*janiyamāna* (pr. p. p.), Nett. 195.

samupaṭṭhā (*samupasthā*), to serve, help; *samupaṭṭhāti* pres.), Saddhammop. 283; *samupaṭṭhahi* (aor.), Mah. xxxiii. 95.

samupadhār, 1, to run towards, Tel. 62.

samupabbūḷha (*samuparyūḍha*), joined, M. i. 253; D. ii. 285; S. i. 98; Mil. 292; J. A. i. 89[20].

samupama, resembling, Mah. xxxvii. 68; also *samūpama*, J. A. i. 146[27]; vi. 534[6]; v. 155[22].

samupayā, 2, to approach, attain, Tel. 49; (*samupayāti*, pres.).

samuparuh, 1, to ascend; *samuparūḷha* (p.p.p.), Dāṭh. iv. 42.

samupasobhita (°*śobhita*), adorned, Mil. 2.

samupāgam, 1, to come to; *samupāgami* (aor.), Mah. xxxvi. 91; *samupāgata* (p.p.p.), Mah. xxxvii. 115; xxxviii. 12; Saddhammop. 324; J. A. vi. 282[25].

samupādika, being on a level with the water, Mil. 237 (Trenckner conjectures *samupodika*).

samupeta, endowed with, Mil. 352.

samuppatti (*samutpatti*), f., origin, arising, S. iv. 218.

samuppad (*samutpad*), 4, to arise, be produced; *samuppajjati* (pres.), S. iv. 218; *samuppanna* (p.p.p.), S. N. 168; 599; Dh. S. 1035.

samuppāda (*samutpāda*), m., origin, arising, production, Vin. ii. 96; S. iii. 16 ff.; It. 17; J. A. vi. 223[15] (*anilūpana-samuppāda*, var. read. °-*samuppāta*, 'swift as the wind').

samupphosita (*samud* + *pruṣ*), sprinkled, J. A. vi. 481[19].

samubbah (*samudvah*), 1, to carry, Dāṭh. iii. 3; v. 35; *samubbahanta* (pr. part.), J. A. vi. 21[11] (making display of).

samubbhava (*samudbhava*), m. production.

samubbhūta, borne from, produced from, Dāṭh. ii. 25.

samuyyuta (*samudyuta*), energetic, devoted, V. V. lxiii. 33 V. V. A. 269.

samullap (*samudlap*), 1, to talk, converse, Vin. iii. 187 P. V. A. 237; *samullapanta* (p. part.), J. A. iii. 49[15] *samullapesi* (aor.), 'Prātimokṣhasūtra,' p. 13.

samullapana, n., talking with, conversation, Dhp. A. 430.

samullāpa, m., conversation, talk, Mil. 351.

samussaya (*samucchraya*), m., accumulation, complex, A. ii. 42 = It. 48; It. 34; *bhassasamuccaya*, grandiloquence, S. N. 245; especially, the complex form, the body, D. ii. 157 = S. i. 148; Dhp. 351; Thig. 22; 270; Thig. A. 98; 212; *rūpasamussaya*, the same, Thig. 102; cf. *samuccaya*.

samussāhita (*samutsāhita*), instigated, V. V. A. 105.

samussi (*samucchri*), 1, to raise, lift up; *samussita* (p.p.p.), elevated, erected, J. A. iii. 497[20]; Dhp. 147 (arrogant [?]); A. i. 199[1]; *samussāpita* (caus. p.p.p.), the same, J. A. iii. 408[1]; *samusseyya* (opt.), A. i. 199[15].

samūlaka, including the root, Thig. 385; Thig. A. 256.

samūh, 10, to gather, collect, Mah. xxxvii. 245.

samūha, m., multitude, mass, aggregation, Nett. 195.

samūpabbūḷha, v. *samu-*°.

samūpama, v. *samū*°.

samūhan (*samud-han*), to remove, to abolish, D. i. 135 f.; ii. 91 = S. v. 432; M. i. 47; S. iii. 131; v. 76; J. i. 374[3] = S. N. 360; S. N. 14; 369; 1076; *sikkhāpadaṁ*, Vin. iii. 23; D. ii. 154; *uposathāgāraṁ*, to discontinue using a Vihāra as an Uposathāgāra, Vin. i. 107; *sīmaṁ*, to remove the boundary, Vin. i. 110; *samūhanti* (pres.), S. iii. 156; *samūhanati* (pres.), Vin. i. 110; *samūhaneyya* (opt.), Vin. i. 110; *samūhantu* (imper.), D. ii. 154; *samūhanissāmi* (fut.), D. i. 135; *samūhananta* (pres. part.), Vin. i. 110; *samūhanitvā* (ger.), M. i. 47; Vin. i. 107; *a*°, M. iii. 285; *samugghātuṁ* (inf.), Mah. xxxvii. 32; *samūhata* (p.p.p.), D. i. 136; Dhp. 250; S. N. 14; 360, etc.; *samūhantabba* (fut. part. pass.), Vin. i. 107; *samugghātāpeti* (caus.), to cause to put to death, Mil. 193; *samugghāteti* (caus.), Comm. on M. ch. 44; *samhugghātita* (caus. p.p.p.), *ibid.*, on M. ch. 63, Mil. 101[6] (*samugghātitatta*, n.); *samūhanāpeti* (caus.), Mil. 142 (l. 5 fr. b.)

samūhatatta, n., abolition, M. iii. 151.

samūhanana, n., removal.

samekkh (*samēkṣ*), to consider; *samekkhe* (opt.), J. iv. 5[1];

samekkhaṁ (pr. part.), J. ii. 65[7]; *samekkhiya* (ger.), Mah. xxxvii. 237.

sameta, associating with, Mil. 396; connected with, provided with, Mah. xix. 69; combined, constituted, S. N. 873; 874.

sameti, see *sami*.

sametikā, S. N. 285; read *samāhitā*.

samokir (*samavakir*), 6, to sprinkle, B. ii. 178 = J. i. 27[19]; *samokiṇṇa* (p.p.p.), J. A. i. 233[22].

samotata (*samava* + *tata*), strewn all over, spread, V. V. lxxxi. 6 (various readings, *samogata* and *samohata*); J. i. 183[26].

samotar (*samavatar*), 1, to descend, Mah. x. 57.

samodakaṁ, at the water's edge, Vin. i. 6 = M. i. 169 = D. ii. 38.

samodita, united, V. V. A. 320; comp. *samudita*.

samodhā (*samavadhā*), to draw back, to put together, S. i. 7; iv. 178 f.; to fix, Nett. 165; *samodahati* (pres.), Nett. 178; *samodahaṁ* (pres. part.), S. i. 7 = iv. 179; *samodahitvā* (ger.), S. iv. 178; *samodhāya* (ger.), Sad-dhammop. 588; *susamohita* (p.p.p.), J. vi. 261[1].

samodhāna (*samavadhāna*), n., collocation, combination, B. ii. 59 = J. i. 14[19]; S. iv. 215 = v. 212; *samodhānaṁ gam*, to come together, to combine, to be contained in, Vin. i. 62; M. i. 184 = S. i. 86; v. 43; 231 = A. v. 21 (Comm. *odhānapakkhepaṁ gam*); *samodhānagata*, wrapped together, Mil. 362; *samodhānaparivāsa*, a combined, inclusive probation, Vin. ii. 48 ff.

samodhāna-, 10 (denominative from foregoing), to combine, connect, J. A. i. 9[36]; 14[4]; Sum. i. 18; especially *jātakaṁ s.*, to apply a Jātaka to the incident, J. A. i. 106[7], etc.

samoruh (*samavaruh*), to descend; *samoruyha* (ger.), Mah. x. 35.

samorodha, m., barricading, torpor, Dh. S. 1157; Asl. 379.

samosar (*samava* + *sṛ*), to flow down together, Mil. 349; to come together, gather, J. A. i. 178[24].

samosaraṇa (*samavasaraṇa*), coming together, meeting, uniting, D. i. 237; ii. 61; S. iii. 156; v. 42 ff.; 91; Mil. 38.

samoha, infatuated, P. P. 61.

sampakamp (*samprakamp*), 1, to tremble, be shaken, Vin. i. 12; D. ii. 12; 108; M. i. 227; iii. 120; *sampakampeti* (caus.), to shake, D. ii. 108.

sampakāsita (*samprakāśita*), displayed.

sampakopa (**samprakopa*), m., indignation, Dh. S. 1060.

sampakkhand, 1, to aspire to, to enter into, Mil. 35.

sampakkhandana, n., aspiration, Mil. 34 f.

sampaggah (*sampra* + *grah*), to seize, grasp; *sampaggaṇhāti* (pres.), Asl. 372; *sampaggahīta*, established, Mil. 309.

sampaggaha, m., support, patronage, Mah. iv. 44.

sampaggāha, m., assumption, arrogance, Dh. S. 1116.

sampaghosa (*sampra* + *ghoṣa*), m., sound, noise, M. B. V. 45.

sampacura (*sam* + *pracura*), very many, A. ii. 59; 61; S. i. 110.

sampajañña, n., consciousness, intelligence, D. i. 63; A. i. 13; S. iii. 169; Dh. S. 53; P. P. 25; Sum. i. 183 ff.

sampajāna, thoughtful, mindful, conscious, D. i. 37; ii. 94 f.; S. N. 413; 931; It. 10; 42; P. P. 25; *sampajānakārin*, acting with thoughtful intelligence, perfectly conscious of what is going on, D. i. 70; ii. 95; 292; P. P. 59; Sum. i. 184 ff.; *sampajānamusāvāda*, m., deliberate lie, Vin. iv. 2; It. 18; J. A. i. 23^{9}.

sampajjalita (*samprajvalita*), blazing, burning, Vin. i. 25; D. i. 95; ii. 335; J. A. i. 232^{17}; Mil. 84.

sampaññā (*samprajñā*), to know; *sampajānāti* (pres.), S. v. 154; S. N. 1055; *sampajānissati* (fut.), S. v. 155.

sampaṭike, adv., now, J. A. iv. 432^{8} (=*sampati*, *idāni*, *ibid.* 432^{18}).

sampaṭicch (*sampratīṣ*), to receive, accept, J. A. i. 69^{32}; Mah. vi. 34; *ovādaṁ s.*, to comply with an admonition, J. A. iii. 52^{4}; *sādhū ti s.*, to say 'well' and agree, J. A. ii. 31^{8}; Mil. 8.

sampaṭicchana, n., accepting, Asl. 332; Saddhammop. 59; 62.

sampaṭivijjh (*samprati* + *vyadh*), to penetrate, *sampaṭivijjhiyati* (pass.), Nett. 220.

sampaṭivedha, m., penetration, Nett. 27; 41; 42; 220.

sampaṭisaṁkhā, deliberately, S. ii. 111; contracted from °-*saṁkhāya* (ger.).

sampat, 1, to go away, M. i. 79 (various reading); pres. *sampatati*, to fly along or about, J. A. vi. 528[31] (*dumā dumaṁ*); imper. *sampatantu*, *ibid.* vi. 448[29] (*itarītaraṁ*); *sampatanta* (pr. part.), flying to, J. A. iii. 491[22]; *sampatita* (p.p.p.), J. A. vi. 507[11].

sampati (*samprati*), now, Mil. 87; *sampatijāta*, just born, D. ii. 15 = M. iii. 123. See *sampaṭike*.

sampatinipajjā, f., sitting down, Thig. A. 111.

sampatta (*samprāpta*), reached, Saddhammop. 56; reached, arrived, come to, present, J. A. iv. 142[2]; P. V. A. 12[4].

sampattakajāta, merged in, given to, Ud. 75 [read *sammattaka* (?)].

sampatti, f., success, Dhp. A. 157; Sum. i. 126; attainment, three attainments, J. A. i. 105[28]; Mil. 96; Dhp. A. 341; Nett. 126; six, J. A. i. 105[29]; nine, Mil. 341; excellency, magnificence, Dhp. A. 117; *rūpasampatti*, beauty, J. A. iv. 333[17]; honour, Mah. xxii. 48; prosperity, Mah. xxxviii. 92; *s. bharaloko*, Pts. i. 122.

sampatthanā (°*prārthanā*), f., entreating, imploring, Dh. S. 1059.

sampad, 4, to come to, to fall to; to succeed, prosper, Dhp. A. 130; J. A. i. 7[18]; ii. 105[3]; to turn out, to happen, to become, D. i. 91; 101; 193; 239; *sampajjati* (pres.), D. i. 101; *sampādi* (aor.), D. ii. 266; 269; *sampanna* (p.p.p.), successful, complete, perfect, Vin. ii. 256; *sampannaveyyākaraṇa*, n., a full explanation, S. N. 352; endowed with, possessed of, abounding in, Vin. i. 17; S. N. 152; J. A. i. 421[3]; *vijjācaraṇasampanna*, full of wisdom and goodness, D. i. 49; S. N. 164; often used as first part of a compound, *sampannavijjācaraṇa*, Dhp. 144; *sampannasīla*, virtuous, It. 118; Dhp. 57; *sampannodaka*, abounding in water,

J. A. iv. 125[6]; sweet, well cooked, Vin. ii. 196; Mil. 395; *sampādeti* (caus.), to procure, obtain, Vin. i. 217; ii. 214; *ekavacanaṁ s.*, to be able to utter a single word, J. A. ii. 164[18]; *kathaṁ s.*, to be able to talk, J. A. ii. 165[16]; *dohaḷe s.*, to satisfy the longing, Mah. xxii. 51; *rathaṁ s.*, to bring out, to establish the existence of a carriage; to strive, to try to accomplish one's aim, D. ii. 120; S. ii. 29.

sampadā (*sampad*), f., successful attainment, possession, perfection, A. i. 38; *sīla-*, *citta-*, *paññā-s.*, blissful attainment in conduct, in heart, in intellect, D. i. 167; *sīla-*, *samādhi-*, *paññā-*, *vimutti-*, *vimuttiñāṇadassana-s.*, M. i. 145; P. P. 54; *dassana-s.*, attainment of right views, S. N. 231; *piṭaka-s.*, M. i. 520; *yaññā-s.*, successful performance of a sacrifice, D. i. 128; S. N. 505; 509; *vijjācaraṇa-s.*, successful attainment in wisdom and goodness, D. i. 99; eight attainments, A. iv. 322 and ff.; *evaṁsampadaṁ*, thus D. i. 224; A. v. 256; Dhp. A. 125[18]; J. iv. 358[3] = vi. 127[33]; *piṭaka-sampadāya*, M. i. 520, basket-wise (see Trenckner's 'Pali Misc.,' p. 68).

sampadāna (*sampradāna*), n., the dative relation, Kacc. 134; J. A. v. 214[23] (*upayogatthe s.-°*); v. 237[21] (*karaṇatthe s.-°*).

Sampadāniyasuttanta, m., the 28th Sutta of the Dīgha Nikāya.

sampadāl, 10 (*sampradālaya-*), to tear, to cut, M. i. 450; A. ii. 33 = S. iii. 85; S. iii. 155; Mah. xxiii. 10; *sampadālati*, to burst, J. A. vi. 559[27] (= *phalati*, 560[21]).

sampaditta (*sampradīpta*), kindled, Saddhammop. 33.

sampadus (*sampraduṣ*), 4, to be corrupted, to trespass, Vin. iv. 260; J. A. ii. 193[2]; *sampaduṭṭha* (p.p.p.), Saddhammop. 70; *a-sampaduṭṭha*, who has not committed sin, J. A. vi. 317[23] = vi. 321[12].

samadosa, m., hate, abhorrence, Dh. S. 1060; *a-sampadosa*, m., innocence, J. A. vi. 317[24] = vi. 321[13].

sampaddu (*sampradru*), to run away; *sampaddavī* (aor.), J. vi. 53[22]; *sampadduta* (p.p.p.), J. A. vi. 53[29].

sampadhūpāy (*sampra+dhūpāya*), to send forth smoke, to fill with smoke or incense, S. i. 169; Mil. 333.

Sampapañcasatti, f., name of a commentary by Dīpaṁkara, G. V, 70.

sampaphulla (*sampraphulla*), blooming, blossoming, Saddhammop. 245.

sampabhās (*sampra+bhās*), to shine, Mil. 338.

sampabhāsa, m., frivolous talk, S. v. 355.

sampamadd (*sampra+mard*), to crush out, Mil. 403.

sampamilāp (*sampra+mlā*), 10, to make feeble, to starve, emaciate, C. 100.

sampamud (*sampramud*), 1, to rejoice; *sampamodāmi* (pres.), V. V. xxxvi. 8; *sampamodita* (p.p.p.), Saddhammop. 301.

sampamūḷha (*sampramūḍha*), confounded, S. N. 762.

sampayā (*samprayā*), 2, to proceed, to go away; *sampayātave* (inf.), S. N. 834; *sampayāta* (p.p.p.), Dhp. 237; *sampāyissanti* (fut.), M. ii. 157.

sampayuj (*samprayuj*), 10, to associate, to keep company, Vin. ii. 5; M. ii. 5; S. i. 239; *sampayutta* (p.p.p.), associated with, connected, Dh. S. 1; K. V. 337; Asl. 42.

sampayoga (*samprayoga*), m., union, association, Vin. i. 10; S. v. 421; Sum. i. 96; 260; Tel. 36.

samparāya, m., future state, the next world, Vin. ii. 162; D. ii. 240; S. i. 108; S. N. 141; 864; J. i. 219[29]; iii. 195[1 f.]; Mil. 357.

samparāyika, belonging to the next world, Vin. i. 179; iii. 21; D. ii. 240; M. i. 87; It. 17; 39; J. A. ii. 74[9].

samparikaḍḍh (*sampari+kṛṣ*), 1, to pull, drag along, M. i. 228..

samparikantati, to cut all round, M. iii. 275. (Trenckner reads *sampakantati*.)

samparikiṇṇa (°*kīrṇa*), surrounded, Mil. 155.

samparitap), 10, to make warm, heat, to scourge, M. i. 128; 244 = S. iv. 57.

samparivajj (*sampāri* + *vṛj*), 1, to avoid, shun, Saddhammop. 52; 208.

samparivatt (*sampari* + *vṛt*), to turn, to roll about; *samparivattamāna* (pr. part.), J. A. i. 140[11]; *samparivatta* (p.p.p.), rolling himself about, Dhp. 325; *samparivatteti* (caus.), to turn over in the mind, to revolve, S. v. 89.

samparivattaka, rolling about, grovelling, J. A. ii. 142[28]; Mil. 253; 357; *samparivattakam-samparivattakaṁ*, continually turning it, Vin. i. 50.

samparivār, 10, to surround, wait upon, attend on, J. A. i. 61[16]; pres. *samparivārayanti*, D. chap. xxix.; *samparivāresuṁ* (aor. 3 pl.), J. A. i. 164[13]; *samparivārayitvā* (ger.), J. A. i. 61[61]; ~*etvā* (do.), vi. 108[13]; vi. 43[1]. See *sampavāreti*.

sampareta, surrounded, beset with, J. ii. 317[16]; iii. 360[28] = S. i. 143.

sampalibodha, m., awakening, continuation, Nett. 79.

sampalibhañj (*sampari*°), 1, to break, to crack, M. i. 234; S. i. 123; *sampalibhagga* (p.p.p.), S. i. 123.

sampalimaṭṭha (*samparimṛṣṭa*), touched, handled, S. iv. 168 ff. = J. A. iii. 532[11].

sampaliveṭh, 10 (*samparivesṭ*), to wrap up, envelop; ~*eyya* (opt.), A. iv. 131 (*kāyaṁ*).

sampaliveṭhita, wrapped up, enveloped, M. i. 281.

samparaṅka, intimate, friend, D. ii. 78; S. i. 83; 87; P. P. 36.

samparaṅkatā, f., entanglement, connexion, intimacy, S. i. 87; Dh. S. 1326; P. P. 20; 24; Asl. 394.

samparaṇṇita, described, praised, J. A. vi. 398[13].

samparatt (*sampravṛt*), 10, to produce, set going, Mah. xxiii. 75; pres. *samparattenti*, A. iii. 222 (*saṁvāsaṁ*).

samparattar, m., an instigator, A. iii. 133.

samparā (*sampra-vā*), 2, to blow, to be fragrant, M. i. 212; J. A. vi. 534[33]; V. V. A. 343 (= V. V. lxxxiv. 32); *samparāyati*, to make fragrant, V. V. lxxxi. 6; lxxxiv. 32; V. V. A. 344.

samparāyana, n., making fragrant, V. V. A. 344.

sampavār (*samprav*ṛ), 10, to cause to accept, to offer, to regale, serve with; *sampavāretvā* (ger.), Vin. i. 18; ii. 128; D. i. 109; *sampavāresi* (aor.), D. ii. 97.

sampavedh, 1, to be shaken violently, to be highly affected, Vin. i. 12; D. ii. 12; 108; M. i. 227; Thig. 231; J. A. i. 25[26]; S. iv. 71; *sampavedheti* (caus.), to shake violently, D. ii. 108; M. i. 253. (From **sam-pra-vyath*, although *vedhati* occurs in Buddhist Sanskrit.)

sampavedhin, that can be shaken, S. N. 28; Mil. 386.

sampas (*sampaś*), 4, to see, behold; to look to, to consider; *sampassanta* (pres. part.), Vin. i. 42; D. ii. 285; *sampassaṁ* (pres. part.), Dhp. 290.

sampasad (*samprasad*), 1, to be tranquillized, reassured; *sampasīdati* (pres.), D. i. 106; M. i. 101; Sum. i. 275.

sampasar (*samprasṛ*), 10, to distract; *sampasārīyati* (pass.), A. iv. 47; Mil. 297; Asl. 376.

sampasāda (*samprasāda*), m., serenity, pleasure, D. ii. 211; 222; A. ii. 199; M. ii. 262.

sampasādana (*samprasādana*), n., tranquillizing, D. i. 37; Dh. S. 161; Mil. 34; Asl. 170 (in the description of the second Jhāna); happiness, joy, B. i. 35.

sampasīdana, n., becoming tranquillized, Nett. 28.

sampahaṁs (*samprahṛṣ*), to be glad; *sampahaṭṭha* (p.p.p.), Saddhammop. 301; *sampahaṁseti* (caus.), to gladden, delight, Vin. i. 18; D. i. 126; S. N., p. 100.

sampahaṁsaka, gladdening, M. i. 146; A. ii. 97; It. 107; Mil. 373.

sampahaṁsana, n., being glad, pleasure, approval, Saddhammop. 568; Pts. i. 167.

sampahaṭṭha, joined, made, S. N. 686 (comm. *saṅghaṭṭitaṁ*).

sampahāra (*samprahāra*), m., striking, battle, strife, D. ii. 166; P. P. 66 f.; Sum. i. 150; Mil. 224.

sampāka, m., food prepared from barley, V. V. xliii. 5; V. V. A. 186.

sampāta, m., falling together, collision, It. 68; falling,

descent; *kukkuṭasampāta*, neighbouring, closely adjoining (*yasmā gāmā nikkhamitvā kukkuṭo padasā va aññaṁ gāmaṁ gacchati, ayaṁ kukkuṭasampāto ti vuccati*), Vin. iv. 63;, 358; *kukkuṭasampātaka*, lying close together; *kukkuṭa-sampāta(ka)*, litt. (like a flock of poultry), A. i. 159; *hāra-sampāta*, linking together of the necklace (of truth), title of part of Netti. Abhidhānapp. says that *sampāta* means 'a heavy shower.'

sampād, see *sampad*.

sampādaka, m., one who obtains, Mil. 349.

sampādana, n., effecting, accomplishment, Nett. 44; preparing, obtaining, J. A. i. 80[19].

sampādanīya, that should be effected, Mah. lix. 2.

sampāp (*samprāp*), 8, to reach, attain, J. A. ii. 20[8]; to come to, meet with, J. A. i. 67[5]; *sampāpuṇi* (aor.), J. A. ii. 20[8]; *sampatta* (p.p.p.), who has reached, Mil. 9; come, arrived, Mil. 66; met with, Ap. in Thig. A. 82; *sampāpeti* (caus.), to bring, Dhp. A. 161.

sampāpaka, causing to obtain, leading to, Dhp. A. 421.

sampāy, 1, to be able to explain (Sum. i. 117, *sampādetvā kathetuṁ sakkunoti*), D. i. 26; ii. 284; M. i. 85; 96; 472; A. v. 50; S. iv. 15; 67; v. 109; Vin. ii. 249 (see p. 364); S. N., p. 100; pres. *sampāyati* (var. read., *sampāyāti*), M. i. 472; *sampāyāsi*, *ibid.* i. 239. See *sampayā*.

sampāl, 10, to protect, J. iv. 127[21].

sampiṇḍ, 10, to knead together, combine; *sampiṇḍeti*, Asl. 171; *sampiṇḍita* (p.p.p.), brought together, restored, J. A. i. 230[25]; compact, firm, J. A. v. 89[28].

sampiṇḍana, n., kneading together, combining, Asl. 171.

sampiya (*sampriya*), friendly; *sampiyena*, by mutual consent, in mutual love, S. N. 123; 290.

sampiyāyati (denom. from *sam+priya*), to receive with joy, to treat kindly, address with love, etc.; pres. *sampiyāyati*, J. A. iii. 482[6]; part. *sampiyāyanta*, J. A. iv. 135[8]; *sampiyāyamāna* (do.), fondling, being fond of, D. ii. 223; J. A. i. 191[15]; 297[16]; 361[20]: ii. 85[24]; aor. *sampiyāyiṁsu*, J. A. vi. 127[28].

sampiyāyana, n., friendly reception, etc., J. A. iii. 492[26].

sampī (*samprī*), to satisfy, please; *sampesi* (pres. 2nd pers.), J. iii. 253[11]; *sampīyayitvā* (ger.), Dāṭh. iv. 11.

sampīḷ (*sampīḍ*), 10, to press, to pinch, to worry, Vin. iii. 126; *sampīḷita*, n., trouble, worry, Mil. 368.

sampīḷa, n., trouble, pain; *asampīḷaṁ*, free from trouble, Mil. 351.

sampucch (*samprach*), 1, to ask, D. i. 116; *sampuccha* (ger.), having made an appointment with, S. i. 176 (var. read., *sampucchā*, adv. [?]).

sampuṭa, m., a casket, cavity, Mah. xxxvii. 200.

sampuṭita, shrunk, shrivelled, M. i. 80.

sampuṇṇa (*sampūrṇa*), filled, full, S. N. 279; B. ii. 119 = J. i. 20[16]; Mah. xxii. 60.

sampurekkhar (*sampuras* + *kṛ*), 8, to honour, M. ii. 169.

sampūj, 10, to venerate, Mah. xxx. 100.

sampūr (*sam-pṝ*), pass., to be filled, ended; aor. *sampūri* (*māso*, 'it was a full month since . . .'), J. A. iv. 458[29].

sampūrita, filled, full.

samposita, nourished, Tel. 47.

sampha, nonsense, S. N. 158; A. ii. 23; Saddhammop. 55; 68 (comp. *śaśpa* and *mukha-śapha*).

samphappalāpa, m., useless, frivolous talk, D. i. 4; A. i. 298; P. P. 58; Sum. i. 76, etc.

samphappalāpin, talking foolishly or frivolously, D. i. 138; A. i. 298; P. P. 39; 58.

I. *samphala*, abounding in fruits, S. i. 70; 98 = It. 45.

II. *Samphala*, m., one of the first disciples of the Buddha Siddhattha, B. xvii. 18 (J. A. i. 40[9] has *Sambala*).

samphassa (*saṁsparśa*), m., contact, Vin. i. 3; A. ii. 117; M. i. 85; J. A. i. 502[31]; *kāya-s.*, the touch of the skin, D. ii. 175; *cakkhu-*, *sota-*, *ghāna-*, *jivhā-*, *kāya-*, and *mano-s.*, D. ii. 58; 308; S. iv. 68 f.

samphulla, mfn., full-blown, J. A. vi. 188[14].

samphus (*saṁspṛś*), 6, to touch, to come in contact with;

samphussaṁ (pres. part.), It. 68; *samphusamāna* (pres. part., m.), S. N. 671; *samphusi* (aor.), D. ii. 128; *samphusituṁ* (inf.), S. N. 835; D. ii. 355; *samphuṭṭha* (p.p.p.), It. 68; S. iv. 97.

samphusanā, f., touch, contact, Thig. 367; Dh. S. 2; 71.

samphusitatta, n., the state of having been brought into touch with, Dh. S. 2; 71.

sambandh 1, to bind together, to unite, Vin. ii. 116; *sambaddha* (p.p.p.), Saddhammop. 81; *sambajjhati* (pass.), is united, attached to, J. A. iii. 7[2]; *sambandhitvā* (ger.), Vin. i. 274; ii. 116.

sambandha, m., connexion, tie, D. ii. 296 = M. i. 58; °-*kula*, n., related family, J. A. iii. 362[8]; *a-sambandha*, mfn., incompatible (Comm. on *asaññata*, J. A. iii. 266[2]).

Sambandhacintana, n., name of a work by Saṅgharakkhitatthera, Sās. 34.

Sambandhacintā, f., name of a commentary on the Khuddasikkhā, G. V. 61; 62; 71.

sambandhana, n., binding together, connexion, J. A. i. 328[28].

Sambara (*śambara*), m., a king of the Asuras, S. i. 227; 239.

sambarimāyā (*śāmbarī māyā*), f., the art of Sambari, jugglery, S. i. 239.

I. *sambala* (*śambala*), n., provision, Kacc. 335; J. vi. 531[32].

II. *Sambala*, m. (1) One of the first disciples of the Buddha Siddhattha, J. A. i. 40[9] (B. xvii. 18 reads *Samphala*). (2) One of the Theras who accompanied Mahinda to Ceylon, Vin. v. 3; Asl. 32; Dīp. xii. 38; Mah. xii. 7; Smp. 313; Sās. 16; Mahābodhiv. 116.

sambahula, many, Vin. i. 32; D. i. 2; J. i. 329[5]; J. A. i. 126[29]; *sambahulaṁ kar*, to take a plurality vote, J. A. ii. 45[22]; *sambahulikaṁ kar*, the same, J. A. ii. 197[3]; *sambahulatā*, f., a plurality vote, J. A. ii. 45[22].

sambādha, m., crowding, pressure, inconvenience from

crowding, *janasambādharahita*, free from crowding, Mil. 409; *yassa sambādho bhavissati*, he who finds it too crowded, Vin. iv. 43; *asambādha*, unobstructed, S. N. 150; *atisambādhatā*, f., the state of being too narrow, J. A. i. 7[15]; *puttadārasambādhasayana*, a bed encumbered with child and wife, Mil. 243; compare S. i. 78; difficulty, trouble, S. i. 7; 48; J. A. iv. 488[1]; *sambādhapaṭipanna*, of the eclipsed moon, S. i. 50; *kiṭṭhasambādha*, crowding of corn, the time when the corn is growing thick, M. i. 115; J. A. i. 143[17]; 388[9]. As adjective, *sambādho gharāvaso*, life in the family is a narrow life, full of hindrances, D. i. 63; 250; S. ii. 219; v. 350; Sum. i. 180; *sambādhatara* (compar.), S. v. 350; *asambādhaṁ*, comfortably, J. A. i. 80[4]. Pudendum masculinum, Vin. i. 216; ii. 134; iv. 260; pudendum muliebre, S. N. 609; *sambādhaṭṭhāna*, n., pudendum muliebre, J. A. i. 61[25].

sambādhāy, 1, to be crowded, D. ii. 269.

sambāh (*saṁvāh*), 1, to rub, shampoo, J. A. i. 293[7]; ii. 16[2]; to cause, also *sambāheti*, Mil. 241; *sambāhāpeti* (caus.), to cause to shampoo, Vin. iv. 342; *sambāhanta* (pr. part.), J. A. vi. 77[20]; *sambāhi* (aor.), J. A. i. 293[7].

sambāhana, n., rubbing; shampooing, D. i. 7 (as a kind of exercise for wrestlers, Sum. i. 88); A. i. 62; Mil. 241; J. A. i. 286[21].

sambuka (*śambuka*), m., a shell, D. i. 84 = A. i. 9; J. ii. 100[22].

sambuddha (1) well understood, S. N. 765 (various reading, *sambuddhuṁ* = to know); *susambuddha*, easily understood, S. N. 764; (2) one who has thoroughly understood, enlightened, a Buddha, S. N. 178, etc.; 559; Dhp. 181; S. i. 4; It. 35, etc.

sambuddhi, f., understanding; *sambuddhi-vat*, mfn., J. A. iii. 361[11] (= *buddhisampanno*, Comm., *ibid.* 362[19]).

sambudh, to understand, achieve, know; *sambuddhuṁ* (inf.), S. N. 765 (various reading, *sambuddhaṁ*); *sambodheti* (caus.), to teach, instruct, J. A. i. 142[28]; *sambujjhanti*,

Asl. 218[1]; *sambuddhaṁ* (and *a-sambuddhaṁ*), part. pres., J. A. v. 77[19].

Sambulakaccāna, m., name of a Thera, the author of Thag. 189-190.

Sambulajātaka, n., the 519th Jātaka, J. A. v. 88 and ff.; J. A. iv. 77[28].

Sambulā, f., the queen of King Sotthisena, J. A. v. 88 ff.

sambojjhaṅga (*sambodhiyaṅga*), m., constituent of the Sambodhi (enlightenment), of which there are seven: *sati*, self-possession; *dhammavicaya*, investigation of doctrine; *viriya*, energy; *pīti*, joy; *passaddhi*, tranquillity; *samādhi*, concentration; *upekhā*, equanimity, D. ii. 79; 303 f.; M. i. 61 f.; A. iv. 23; S. v. 110 f.; Mil. 340.

sambodha, m., enlightenment, highest wisdom, awakening; (technically) the insight belonging to the three higher stages of the Path, Vin. i. 10; S. ii. 223; v. 214; M. i. 16; 241; A. ii. 200; It. 27; *pubbe sambodhā*, before attaining insight, M. i. 17; 163; ii. 211; iii. 157; S. ii. 5, 10; iv. 6, 8, 97, 233; v. 281; A. i. 258; iii. 82, 240; *sambodhagāmin*, leading to enlightenment, S. N., p. 135; *sambodhapakkhika*, belonging to enlightenment, A. iv. 357; *sambodhasukha*, the bliss of enlightenment, A. iv. 341 ff.; *abhabbo sambodhāya*, incapable of insight, M. i. 200, 241 = A. ii. 200. (Compare Rhys Davids, 'Dialogues,' i. 190-192.)

sambodhana, n., the Vocative, V. V. A. 12; 18.

sambodhi, f., the same as *sambodha*, the highest enlightenment, S. N. 478; S. i. 68; 181; A. ii. 14; It. 28; 42; 117, etc.; *sambodhipatta*, having attained enlightenment, an Arhat, S. N. 503; 696; *sambodhiyagga*, the summit of enlightenment, S. N. 693; *sambodhisukha*, the bliss of enlightenment, K. V. 209; *sambodhigāmin*, leading to enlightenment, S. v. 234; *sambodhiparāyana*, that has enlightenment as his aim, proceeding towards enlightenment, frequently of the Sotāpanna, D. i. 156; A. ii. 238; S. v. 343; 346; Sum. i. 313.

sambodhiyaṅga, m., the same as *sambojjhaṅga*, S. v. 24.

sambhaj, 1, to consort with, love, be attached, devoted; *sambhajanti* (pres.), J. A. iii. 495[13]; *sambhajanta* (part. pr.), J. A. iii. 108[19]; *sambhajeyya* (opt.), *ibid.*, comm. = *samāgaccheyya*, iii. 109[2]; cf. *sambhajana*, *sambhajamāna*, *sambhajitvā*, Dhp. A. 331 (thus read instead of *sambhajj-*° [?]).

sambhajanā, f., consorting with, Dh. S. 1326; P. P. 20.

sambhañj, 1, to split, J. v. 32[12]; *sambhagga* (p.p.p.), broken, M. i. 237; S. i. 123; *sambhañjeti* (caus.), to break, M. i. 237; S. i. 123; pass. aor. *samabhajjisaṁ*, J. A. v. 70[13].

sambhata (*sambhṛta*), brought together, stored up, M. i. 116; S. i. 35; ii. 185 = It. 17; J. A. i. 338[29]; Thig. A. 11.

sambhatta (*sambhakta*), devoted, a friend, J. A. i. 106[27]; 221[1]; *yathāsambhattaṁ*, each where his close companions live, D. ii. 98; S. v. 152.

sambhatti (*sambhakti*), f., joining, consorting with, Dh. S. 1326; P. P. 20.

sambham (*sambhram*), 1, to revolve, Asl. 307.

sambhama (*sambhrama*), m., confusion, excitement; °-*patta*, overwhelmed with excitement, J. A. iv. 433[17].

sambhava, m. (1) Origin, birth, production, D. ii. 107; S. iii. 86*; A. ii. 10; 18; S. N. 724; 741, etc.; Dhp. 161; J. i. 168[6]; *mātāpettikas*°, born from father and mother, D. i. 34; Asl. 306; *natthi sambhavaṁ*, has not arisen, S. N. 235; (2) semen virile, J. A. v. 152[12]; Mil. 124; (3) name of a disciple of the Buddha Revata, B. vi. 21; J. A. i. 35[9]; (4) name of a disciple of the Buddha Tissa, J. A. i. 40[24] (B. xviii. 21 has *Samaṅga*); (5) name of one of the first disciples of the Buddha Sikhin, S. i. 155; B. xxi. 20; J. A. i. 41[30]; (6) name of a son of the Brāhmaṇa Vidhura, J. v. 62[3] ff.; (7) name of a barber, V. V. lxxxiv. 46; V. V. A. 349; 352.

Sambhavajātaka, n., the 515th Jātaka, J. A. v. 57 and ff.; v. 122[7].

sambharana, n., coming into existence, Nett. 28.

sambhavesin, seeking birth, S. N. 147; M. i. 48; S. ii. 11.

sambhāra, m., preparation; *sambhāraseda*, bringing on sweating by artificial means, Vin. i. 205; materials, requisite ingredients (of food), Mil. 258; J. A. i. 481; v. 13[20]; 506[17]; J. A. i. 9[36]; ii. 18[8]; iv. 492[8]; *bodhis°*, the necessary conditions for obtaining enlightening, J. i. 1[10]; *vimokkhas°*, Thig. A. 214; constituent part, element, S. iv. 197; Asl. 306; *aṅga°*, Mil. 28 = S. i. 135; bringing together, collocation, S. i. 135; Mil. 28.

sambhāvana, n., supposition, assumption, the meaning of the particle *sace*, Vin. i. 372[19], *cf.* J. A. ii. 29[18].

sambhāvanā, f., honour, reverence, Mah. xxix. 55; Saddhammop. 224.

sambhāsā, f., conversation, talk; *sakhilasambhāsa*, speaking friendlily, Dhp. A. 186; *sukha-°*, J. A. vi. 296[4] (var. read.); *mudu-°*, J. A. ii. 326[13] = iv. 471[21] = v. 451[1].

sambhid, to mix; *sambhinditrā*, Sum. i. 134; *sambhinna* broken, exhausted, J. A. i. 503[12]; mixed, Vin. i. 210; J. A. i. 55[32]; Vin. ii. 67, 68, *cf.* Vinaya Texts, ii. 431; *a-sambhinna*, clear, distinct (of the voice), Mil. 360; of a woman, Vin. ii. 271.

Sambhiya, m., name of a disciple of the Buddha Phussa. B. xix. 19; see *Sabhiya*.

sambhīta, terrified, Mil. 339; *a-sambhīta*, fearless, Mil. 105; J. A. iv. 92[10]; vi. 302[6].

sambhuñj, 1, to eat together with, Vin. iv. 137; to associate with, S. i. 162.

sambhū, to be produced, to arise, D. i. 45; 96; S. i. 135; iv. 67; S. N. 734; Dāṭh. v. 6; to be adequate, competent, D. ii. 287; to come together with, to meet with, J. A. i. 56[21]; *sambhavati* (pres.), Mil. 210[4] (is made manifest); also, to come to a conclusion, Mil. 152; to be present, witness of, J. A. i. 56[21]; be together with, J. A. ii. 205[22] (Comm. on *sambhaj-°*); pres. forms *°-bhuṇati* or *°-bhuṇāti*, also occur (like *abhi-sam-bhuṇāti*) in the sense of 'to be able to,' capable of, Vin. i. 256 (*°-bhuṇāti*); S. N. 396 (part. *a-sambhuṇanto* = *asakkonto*, Comm.); *sambhoti* (pres.), S. N. 734; D. ii.

287; *sambhavanti* (pres.), D. i. 45; *sambhossāma* (fut.), Mah. v. 99; *sambhavi* (aor.), D. i. 96; *samabhavuṁ* (aor.), Dāṭh. v. 6; *sambhūta* (p.p.p.), S. N. 272; S. i. 134; *sambhuyya* (ger.), having come together with, V. V. A. 232; *sambhāveti* (caus.), to produce, effect, Mil. 49; to consider, J. A. iii. 220[17]; to honour, esteem, M. i. 110; 145; Thig. A. 200.

Sambhūta, m. (1) Name of a Paṇḍita, J. A. iv. 390 ff.; (2) *S. Sāṇavāsin*, a Thera, Ānanda's pupil, who played a prominent rôle at the second council, the author of Thag. 291-294; Vin. ii. 298 and ff.; Dīp. iv. 50; v. 22; Mah. iv. 18 and ff.; Smp. 294.

sambhūsita, adorned, embellished, Tel. 75.

sambhejja (compare *sambheda*), belonging to the confluence (said of the water of the ocean), S. ii. 135; v. 461 (various reading *sambhojja*).

sambheda, m., breaking, splitting, confusion, contamination, A. i. 51 = It. 36; Sum. i. 260; confluence of two rivers.

sambhoga, m., eating, living together with, Vin. i. 97; ii. 21; iv. 137; A. i. 92; Saddhammop. 435.

I. *samma*, a term of familiar address, D. i. 49; 225; Sum. i. 151; Vin. ii. 161; J. A. i. 59[7]; *sammā* (plur.), Vin. ii. 161. For etymology and literary references, see Andersen's Glossary.

II. *samma* (*samyak*), see *sammā*.

III. *samma*, m., a cymbal, Mil. 60; Dh. S. 621; J. A. i. 3[5]; Asl. 319.

sammaggata (*samyaggata*), who has wandered rightly, perfect, M. i. 66; who has attained the highest point, an Arahat, D. i. 55; S. i. 76; J. iii. 305[16]; It. 87. Also *sammāgata*, Vin. ii. 203[17].

sammajj (*sammṛj*), 1, to sweep, Vin. i. 46; ii. 209; J. A. ii. 25[13]; *sammaṭṭha* (p.p.p.), J. A. i. 10[12]; *sammajāpeti* (caus.), Vin. i. 240; to rub, polish, J. A. i. 338[14].

sammajjana (*sammārjana*), n., sweeping, J. A. i. 67[7]; Sās 96; V. V. A. 319 (text, *sammajja*).

sammajjanī (*sammārjanī*), f., a broom, Vin. ii. 129; cf. *sammujjanī*.

sammata, see *samman*.

sammatāḷa, m., a kind of cymbal, Thag. 893; 911; V. V. xxxv. 3; V. V. A. 161; J. A. vi. 60[23]; vi. 277[5] (*-l-*); compare *samma*, III.

I. *sammatta*, intoxicated, maddened, delighted, D. ii. 266; Dhp. 287; J. A. iii. 188[24]; doting on, J. A. v. 443[29]; *rogasammatta*, tormented by illness, J. v. 90[9] (?).

II. *sammatta* (*samyaktva*), n., correctness, righteousness, A. i. 121; iii. 441; P. P. 13; Dh. S. 1029; Nett. 44; 96; 112; K. V. 609; Asl. 45; K. V. A. 141; °*-kārin*, attained to proficiency in, Mil. 191; *sammatta-kāritā*, f., *ibid.*

sammad, see *sammā*.

sammada, m., drowsiness after a meal, D. ii. 195; A. i. 3; J. A. ii. 63[14]; *bhatta-*°, S. i. 7; Dhp. A. 355 = J. A. vi. 57[25].

sammadakkhāta (*samyagākhyāta*), well preached, Dhp. 86.

sammadaññā (*samyagājñā*), f., perfect knowledge, Vin. i. 183; S. i. 4; iv. 128; Dhp. 57; It. 38; 79; 93; 95; 108.

sammadd (*sammṛd*), 1, to trample down, Vin. i. 137; pres. *sammaddanti*, Vin. i. 286 (*cīvaraṁ*, to soak, steep), part. pr. *sammaddanta*, Vin. i. 137 (to crush).

sammaddasa (*samyagdṛśa*), that has a right view, A. ii. 18; S. iv. 205; 207; S. N. 733; It. 47; 61; 81; K. V. 339.

samman, 4, to assent, to consent to, Mah. iii. 10; Sum. i. 11; to agree to, to authorize, select, Vin. iii. 150; 158; 238; iv. 50; Mah. iii. 9; *sīmaṁ s.*, to determine, to fix the boundary, Vin. i. 106 ff.; to esteem, honour; *sammannati* (pres.), Vin. iii. 150; *sammannituṁ* (inf.), Vin. iv. 50; *sammata* (p.p.p.), considered as, M. i. 39; S. ii. 15; iv. 127; Vin. iv. 161; 295; honoured, revered, M. ii. 213; J. v. 79[29]; J. A. i. 49[22; 24]; *sādhu-sammata*, considered, revered, as good, D. i. 47; S. iv. 398; authorized, selected, Vin. iii. 150; *sammāneti* (caus.), to honour with, to present with, Dhp. A. 324; 341; *sammannesi*, D. i. 105; misprint for *samannesi*.

sammant (*sammantraya*), 10, to consult together, D. i. 142; J. A. i. 269[17]; 399[17]; Sum. i. 135.

sammappajāna, having right knowledge, Dhp. 20; It. 115.

sammappaññā (*samyakprajñā*), f., right knowledge, true wisdom, Vin. i. 14; Dhp. 57, 190; S. N., p. 143; It. 17; Mil. 39.

sammappadhāna (*samyakpradhāna*), n., right exertion, Vin. i. 22; Dh. S. 358; Dīp. xviii. 5; they are four, D. ii. 120; M. iii. 296; explained, M. ii. 11 (*anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya; uppannānaṁ pahānāya; anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya; uppannānaṁ ṭhitiyā*).

Sammappadhānasaṁyutta, the fifth book of the Mahāvagga of the Saṁyuttanikāya, S. v. 244-248.

sammas (*sammṛś*), 1, to touch, seize, grasp, know thoroughly, master, S. ii. 107; Dhp. 374; Mil. 325; to think, meditate on (acc.), J. A. vi. 379[24]; Dhp. A. 197[2]; *sammasaṁ* (pres. part.), S. ii. 107; *sammasanta* (pres. part.), Mil. 379; J. A. i. 74[29]; 75[28]; *sammasantī* (fem.), Thig. A. 62; *sammasamāna* (pres. part. m.), Mil. 219; 325; 398; *sammasita* (p.p.p.), J. A. i. 78[7].

sammasana, n., grasping, mastering, Mil. 178.

sammasitar, m., one who grasps, clearly sees, S. N. 69.

I. *sammā* (*śamyā*), a pin of the yoke, Abhidh.; a kind of sacrificial instrument, Comm. on S. N. xix., v. 20; cf. *Weber*, 'Ind. Str.,' i. 36, and *sammāpāsa*, below.

II. *sammā* (*samyak*), thoroughly, rightly, properly, D. i. 12; Vin. i. 12; Dhp. 89; 373; S. N. 359, etc. Before *eva* in the form *sammad*, D. i. 110; Vin. i. 9; S. N., p. 15, etc.

sammā-ājīva, m., right living, right means of livelihood, right occupation, the fifth stage of the noble eightfold path, Vin. i. 10; S. v. 421, etc.; formula, D. ii. 312; *sammāājīva*, living in the right way, M. i. 42; A. ii. 89.

sammākammanta, m., right conduct, right behaviour, the fourth stage on the path, Vin. i. 10; S. v. 421, etc.; definition, D. ii. 312; Dh. S. 300; *adj.*, behaving in the right way, M. i. 42; A. ii. 89.

sammāñāna (*samyagjñāna*), n., right knowledge, enlightenment, results from right concentration, D. ii. 217; A. i. 292; *adj.*, M. i. 42.

sammāñāṇin, possessing the right insight, A. ii. 89; 222.

sammādassana (*samyagdarśana*), n., right views, Dhp. A. 137.

sammādiṭṭhi (*samyagdṛṣṭi*), f., right views, right belief, the first stage of the noble eightfold path, consists in the knowledge of the four truths, D. ii. 311; its essence is knowledge, Dh. S. 20; 297; 317; comprises the knowledge of the absence of all permanent Being and the reality of universal conditioned Becoming, S. ii. 17; iii. 135; and of the impermanence of the 5 Khandhas, S. iii. 51 = iv. 142; and of Sīla, of causation and of the destruction of the Āsavas, M. i. 46-55; how obtained, M. i. 294; two degrees of, M. iii. 72: supremely important, A. i. 30-2, 292; *adj.*, Mil. i. 47.

sammādiṭṭhika, having the right belief, D. i. 139; A. ii. 89: 220 ff.; S. iv. 322.

Sammādiṭṭhisutta, n., the ninth Sutta of the Majjhimanikāya, M. i. 46 and ff.; G. V. 57.

sammādrayatānupassin, duly considering both—*i.e.*, misery with its origin, the destruction of misery with the path, respectively, S. N., p. 135.

sammādhārā, f., a heavy shower, S. v. 379.

sammāna, n., honour, J. A. i. 182[3]; vi. 390[12]; Saddhammop. 355; *sakkāra-s°*, Dhp. A. 196.

sammānanā, f., honouring, veneration, Mil. 162; 375.

sammāpaṭipatti, f., right mental disposition, A. i. 69; Nett. 27; Mil. 97; *sammāpaṭipadā*, f., P. P. 49 ff.; *sammāpaṭipanna*, rightly disposed, having the right view, D. i. 8; 55; P. P. 49 f.

sammāpassaṁ (*samyak paśyat*), viewing the matter in the right way, S. iii. 51; iv. 142.

sammāpāsa (*samyakprāśa*), m., a kind of sacrifice, S. N. 303: A. ii. 42; S. i. 76; It. 21; J. A. iv. 302[10]; Comm. on S. N. xix., v. 20 (*cf.* I. *Sammā*).

sammāmanasikāra, m., right, careful, thought, D. i. 13: Sum. i. 104.

sammāvattanā, f., strict, proper, conduct, Vin. i. 46; 50; ii. 5.

sammāvācā (*samyagvāc*), f., right speech, the third stage of the noble eightfold path, Vin. i. 10; Sum. i. 314;

definition, D. ii. 312; Dh. S. 299; *sammāvāca*, speaking properly, M. i. 42; A. ii. 89.

sammāvāyāma (*samyagvyāyāma*), m., right effort, the sixth stage of the noble eightfold path, Vin. i. 10; Dh. S. 13; 22; 302; definition, D. ii. 312; *adj.*, M. i. 42; A. ii. 89.

sammāvimutta (*samyagvimukta*), n., right emancipation, A. i 292; *sammāvimutti*, f., the same, D. ii. 217; A. ii. 196; 222; *adj.*, M. i. 42; A. ii. 89.

sammāsaṅkappa (*samyaksaṅkalpa*), m., right resolve, right aspiration, the second stage of the noble eightfold path, Dhp. 12; Vin. i. 10; Dh. S. 21; 298; definition, D. ii. 312; *adj.*, M. i. 42; A. ii. 89.

sammāsati (*samyaksmṛti*), f., right memory, right mindfulness, self-possession, the seventh stage of the noble eightfold path, Vin. i. 10; Dh. S. 23; 303; definition, D. ii. 313; *adj.*, M. i. 42; A. ii. 89.

sammāsamādhi, m., right concentration, the last stage of the noble eightfold path, Vin. i. 10; Dh. S. 24; 304; definition, D. ii. 313; *adj.*, M. i. 42; A. ii. 89.

sammāsampassaṅ (*samyak sampaśyat*), having the right view, S. iv. 142.

sammāsambuddha (*samyaksambuddha*), m., perfectly enlightened, a universal Buddha, Vin. i. 5; D. i. 49; Dhp. 187; J. A. i. 44[17], etc.

sammāsambodhi (*samyaksambodhi*), f., perfect enlightenment, supreme Buddhaship, Vin. i. 11; D. ii. 83; S. i. 68, etc.

sammiñj, 10, to bend back, to double up, Vin. i. 5; M. i. 57; 168; D. i. 70; Sum. i. 196; J. A. i. 321[11]; see Leumann, 'Album Kern,' p. 393. Trenckner takes this = *sam-iñj* [sa-*iṅg*], see *sam-iñj*° above, and the literary references given there.

sammiñjana, n., bending, Sum. i. 196.

Sammita (sa. √*mā*), measured—*i.e.*, just so much, no more or less; °-*bhāṇin*, Thag. 209.

Sammiti, m., a Buddhist sect, belonging to the Vajjiputtakas, Dīp. v. 46; Sās. 14; K. V. A. 2 has *Sammitiya*.

sammiya, m. (abstr. from I. *sammā*), a false friend (lit. one who uses the word *samma*), D., chap. xxxi. (= Grimblot,

p. 301: *hoti pānasakhā nāma, hoti sammiya-sammiyo, yo ca atthesu jātesu hoti so sakhā*).

sammilāta (*sam* + *mlā*), withered, shrunk, M. i. 80.

sammillabhāsinī, gently smiling, J. iv. 24[1]; name of a girl in Benares, J. A. iii. 93[24] ff.

sammissa (*sammisra*), mixed, Dhp. A. 191; *sammissatā*, f., the state of being mixed, confusion, Asl. 311.

sammukha, face to face with; *sammukhaciṇṇa*, n., a deed done in a person's presence, J. iii. 27[1]; *sammukhā* (abl.), face to face, before, from before, D. ii. 155; S. N., p. 79; J. A. i. 115[13]; with the accusative, B. ii. 73 = J. i. 17[9]; with the genitive, D. i. 222; ii. 220; M. i. 146; in a full assembly of qualified persons, Vin. ii. 3; *sammukhe* (loc.), D. ii. 206; J. v. 461[2:6]; *sammukhatā*, f., presence, confrontation; Vin. ii. 93 (*saṅgha-sammukhatā*, presence of saṅgha); *sammukha-bhāva*, m., the same (= *sammukhi-bhāva*), Mil. 126.

sammukhāvinaya, m., proceeding in presence, requiring the presence of a chapter of priests and of the party accused, Vin. ii. 74; 93 ff.; iv. 207; A. i. 99; Asl. 144.

sammukhībhāva, m., being face to face with, coming into one's presence, D. i. 103; M. i. 438; A. i. 150; Dhp. A. 314.

sammukhībhūta, being face to face with, confronted, D. ii. 155; S. iv. 94; Vin. ii. 73; one who has realized the Saṁyojanas, K. V. 483; K. V. A. 144.

sammuccā, see *sammuti*.

sammuju, see *samujju*.

sammujjanī (*sammārjanī*), f., a broom, J. A. i. 161[21]; *sammuñjanī*, the same, Mil. 2; cf. *sammajjanī*.

sammuṭṭha (*sammuṣṭa*), confused, M. i. 21; S. iv. 125; v. 331; one who has forgotten, Vin. iv. 4[5] (= *na ssarati*); iii. 165[13].

I. *sammuti*, f. (1) Consent, permission, Vin. iii. 199; (2) choice, selection, delegation, Vin. iii. 159; (3) fixing, determination (of boundary), Vin. i. 106; (4) common consent, K. V. A. 33; *sammutideva*, m., a Deva by common consent, persons styled Deva by the world,

J. A. i. 132[4]; Sum. i. 174; (5) opinion, doctrine, S. N. 897; 904; 911; (6) especially the general opinion, that which is generally received as truth, provisory truth, as opposed to *paramattha*, the absolute truth, K. V. A. 34; Mil. 160; (7) traditional lore, Mil. 3; *sammuccā* (instr.), by common consent, S. N. 648; (8) a popular expression, a mere name or word, Dhp. A. 381; Mil. 28.

II. *Sammuti*, m., name of a king, Sās. 55.

sammud. (1) To rejoice, delight; *sammudita* (p.p.p), delighting in, Vin. i. 4; M. i. 503; S. iv. 390; (2) to agree with, to exchange friendly greeting with, Vin. i. 2; D. i. 52; S. N. 419; p. 50, etc.; *sammodanti* (pres. pl.), J. A. v. 428[12]; *sammodamāna* (pres. part. m.), in agreement, on friendly terms, J. A. i. 209[12]; ii. 6[21]; *sammoditvā* (ger.), J. A. ii. 107[14]; *sammodanīya*, pleasant, friendly, A. v. 193, *cf.* S. N. 419; Vin. i. 2; D. i. 52; *sammodita*, united, joined, mixed, V. V. A. 186 (read *samodita*).

sammuyhana, n., bewilderment, Sum. i. 193.

sammusā, M. ii. 202, read *sammuccā* (from *sammuti*).

sammussanatā, f., obliviousness, Dh. S. 14; 1349; P. P. 21.

sammuh, 4, to be bewildered, infatuated, muddle-headed, J. iv. 385[24]; Mil. 42; *sammuyhati* (pres.), J. iv. 385[24]; *sammūḷha* (p.p.p.), D. ii. 85; M. i. 250; A. i. 165; S. N. 583; *sammoheti* (caus.), to befool, Mil. 224.

sammegha, m. (=sa.), rainy or cloudy weather, J. A. vi. 51[8]; 52[13].

sammoda, m. (=sa.), odour, fragrance; *ekagandha-°*, mfn., filled with fragrance, J. A. vi. 9[13].

sammodaka, polite, D. i. 116; Sum. i. 287; *a-sammodaka* (f. *°-ikā*), Vin. i. 341[14].

Sammodamānajātaka, n., the 33rd Jātaka, J. A. i. 208 ff., called Vaṭṭakajātaka, J. A. v. 414[27].

sammosa, m., corruption, confusion, D. i. 19; A. i. 58; ii. 147; S. ii. 224; iv. 190; Vin. ii. 114; Mil. 266; 289.

sammoha, m., bewilderment, infatuation, despair, M. i. 86; 136; S. i. 24; iv. 206; Dh. Ṣ. 390.

Sammoharinodanī, f., name of the commentary on the Vibhanga, Sās. 116.

I. *saya* (*śaya*), lying in, residing in, M. i. 188; 338; J. A. i. 297[26].

II. *saya* = *saka* (?), one's own, J. A. vi. 414[27-30] (= *saka-raṭṭha*, Comm.).

sayaṁ (*svayam*), self, by oneself, Vin. i. 8; D. i. 12; Sum. i. 175; S. N. 57; 320, etc.; p. 57; 100, etc.

sayaṁvasin (*svayaṁvaśa*), self-controlled, independent, B. ii. 20 = J. i. 5[25]; Dāṭh. i. 22.

sayaṁsijjha, accomplished by oneself, Kacc. 338.

sayaṁkata (*svayaṁkṛta*), made by oneself, Ud. 69 f.

sayaṁjāta (*svayaṁjāta*), born from oneself, sprung up spontaneously, J. A. i. 325[20]; ii. 129[11].

sayaṁvara, n. (*svayaṁvara*, m.), self-choice, J. A. v. 426[5].

sayatatta (*sa* + *yata* + *tva*), n., the state of being thoroughly restrained, S. i. 14.

sayana (*śayana*), n., lying, sleeping, bed, couch, Vin. i. 57; 72; ii. 123; D. i. 5; 7; A. i. 132; J. A. ii. 88[4]; Mil. 243; 348; *sayanakalaha*, m., a quarrel in the bedroom, a curtain-lecture, J. A. iii. 20[18]; *sayanaṭṭhāna*, n., a sleeping-place, Dhp. A. 82; *sayanāsana*, It. 112; Dhp. 185, etc.; see *senāsana*.

sayanighara, n., a sleeping-room, Vin. i. 140 f.; iv. 160; J. A. i. 433[11]; iii. 275[19]; 276[6].

sayampabha (*svayamprabha*), radiating light from oneself, a kind of Gods, D. i. 17; S. N. 404; Sum. i. 110.

sayambhū (*svayambhū*), self-dependent, an epithet of a Buddha, B. xiv. 1 = J. i. 39[7]; Mil. 214; 236.

sayāna, see *sī*.

I. *sayha*, see *sah*.

II. *Sayha*, m., name of a minister of the King of Benares, J. A. iii. 31 and ff.

Sayhajātaka, n., the 310th Jātaka, J. A. iii. 30 and ff.

I. *sar* (*sṛ*), to go; *sarati* (pres.), J. A. iii. 95[18] (= *parihāyati*, *nassati*, Comm.); *sare* (opt.), J. A. iv. 284[15]; *asarā* (aor.), J. A. vi. 199[7]; *sarita* (p.p.p.), Dhp. v. 341; *sarāpeti* (caus.), Dhp. A. 291 (*sarāpeyyathā*); *sāreti* (caus.), to

make to go, A. i. 141; iii. 28=M. i. 124=S. iv. 176; Mil. 378; to rub, mix, Vin. ii. 116.

II. *sar* (*smṛ*), to remember, Vin. i. 28; 55; ii. 79; D. ii. 234; J. A. ii. 29[6]; *sarati* (pres.), D. ii. 234; *saremhase* (1 pl.), Thig. 383 (var. read. *sarāmase*, *saremase*, *saramhase*); *saraṁ* (pres. part.), Mah. iii. 6; *saritvā* (ger.), J. i. 214[11]; *sumariya* (ger.), Mah. iv. 65; *sarita* (p.p.p.), Vin. ii. 85; *sāreti* (caus.), to remind, Vin. ii. 3 ff.; 276; iii. 221; *sārayamāna*, reminding, J. A. i. 50[1]; *sāriyamāna* (pres. part. pass.), Vin. iii. 221; w. acc., D. ii. 234; w. gen., Dhp. 324; J. A. vi. 496[12]; with foll. fut. II. (in ~*tā*), Vin. ii. 125, 4; iii. 44, 9, etc.; *sumarati* (pres.), Dhp. 324; *sare* (1 sg. med.), J. A. vi. 227[7]; *saramāna* (part. med.), Vin. i. 103[7]; *sarāhi* (imper. 2 sg.); Mil. 79; *sara* (do.), Thag. 445; *saratu* (imper. 3 sg.), Vin. i. 273[15]; *sari* (aor. 3 sg.), J. A. 330[27]; *sarimha* (aor. 1 pl.), Dhp. A. 188[20]; *sarissasi* (fut.), J. A. vi. 496[12]; *sata* (p.p.p.), *q.v.*; caus. II. *sarāpeti*, Mil. 79; Vin. iii. 44[8]; nom. act. *sarāpana*, Mil. 79.

III. *sar* (*śṛ*), to crush; *sāreti* (pres.), Vin. ii. 116; *madhusitthakena s°*, to pound up with, mix with, beeswax. See *saritaka*.

I. *sara* (*śara*), m., the reed Saccharum Sara, Mil. 342; an arrow, D. i. 9; Dhp. 304; Mil. 396.

II. *sara*, going, following, S. N. 3; 901.

III. *sara* (*saras*), m. and n., a lake, J. A. ii. 10[14]; there are seven great lakes, D. i. 54; J. A. ii. 92[27]; Sum. i. 164; *aṇṇava°*, the ocean, D. ii. 89; *cf.* A. ii. 55, *sare* (loc.), J. A. ii. 80[3]; *sarasmiṁ* (loc.), S. N. 1092; *sarasi* (loc.), Mah. x. 7; *jātassara*, a natural lake, J. A. i. 472[2] ff.

IV. *sara* (*smara*), remembering, Sum. i. 106.

V. *sara* (*svara*), m., sound, voice, Vin. ii. 108; D. ii. 24 f.; J. ii. 109[9]; S. N. 610; Asl. 17; eight qualities, D. ii. 211; 227; *gītāssara*, song, Vin. ii. 108; *bindussara*, a sweet voice, S. N. 350; *adj.*, J. ii. 439[6]; a vowel, Mil. 340; Kacc. 9; *sīhassara*, mfn., with a voice like a lion's, J. A. v. 296[25]; 311[18] (said of a prince).

saraka, n., a vessel, a drinking vessel, J. A. i. 157[2]; 266[4]; iv. 384[27]; Sum. i. 134; 136; Mah. xxxii. 32.

Sarakāni, m., name of a Sākya, S. v. 375 and ff. (various reading, *Saraṇāni*).

sarakutti, f., intonation, resonance, Vin. ii. 108 = A. iii. 251; Asl. 16.

saraja, dusty, Vin. i. 48; A. ii. 54.

Sarañjita, m., a kind of Devas, S. iv. 308 and ff.; see *Sarājita*.

I. *saraṇa* (*śaraṇa*), n., shelter, house, S. N. 591; refuge, protection, S. N. 503; J. ii. 28[13]; Sum. i. 229; especially the three refuges—Buddha, the Law, and the Brotherhood—J. A. i. 28[10]; usually combined with verbs such as *upe*, S. N. 31; *gam*, Vin. i. 4; Dhp. 190; S. N., p. 15; 25; It. 63; or *yā*, S. N. 179; Dhp. 188; *asaraṇa*, *asaraṇībhūta*, without help and refuge, Mil. 148.

II. *saraṇa* (*sa* + *raṇa*), concomitant with war, Dh. S. 1294; Asl. 50 (*cf.* Bud. Psych., 336, *n.* 3).

III. *Saraṇa*, m., one of the first disciples of the Buddha Sumana, B. v. 26; J. A. i. 34[26].

IV. *Saraṇa*, m., one of the first disciples of the Buddha Sumedha, B. xii. 23; J. A. i. 38[5].

V. *Saraṇa*, m., name of the father of the Buddha Piyadassi, J. A. i. 39[26]; his native town is also called so, J. A. i. 39[25]; B. xiv. 15 has *Sudatta* and *Sudhañña* respectively.

VI. *saraṇa* (*smaraṇa*), n., remembrance; *-tā*, f., remembering, Dh. S. 14; 23; P. P.

saraṇagamana, n., taking refuge in the three Saraṇas, Vin. iii. 24; S. iv. 270.

Saraṇaṁkara, m. (1) Name of a Buddha, B. xxvii. 1; J. i. 44[3]; (2) name of a Bhikkhu, Sās. 169.

saraṇāgamana, n., the same as *saraṇagamana*, D. i. 146.

Saraṇāni, m., name of a Sākya, S. v. 375 ff. (various reading, *Sarakāni*).

Saraṇāniragga, m., the third chapter of the Sotāpatti Saṁyutta, S. v. 369 and ff.

I. *sarada* (*śarad*), m., autumn, the season following on the

rains, S. N. 687; *-samaya*, m., D. ii. 183; M. i. 115; It. 20; see *sārada*.

II. *Sarada*, m., Sāriputta's name in one of his former births, Dhp. A. 130.

sarabū, f., a lizard, Vin. ii. 110 = J. A. ii. 147[11].

I. *sarabha* (*śa°*), m., a sort of deer, J. A. vi. 537[31] (*rohiccasarabhā migā* = *rohitā sarabhamigā*, Comm., *ibid.*, 538[15]); *Sarabhamigajātaka*, n., the 483rd Jātaka, J. A. iv. 263 ff.; J. A. i. 193[23]; 406[1] (text *Sarabhaṅga*).

II. *Sarabha*, m., name of a Paribbājaka, A. i. 185.

Sarabhaṅga, m., name of a Bodhisatta, J. A. iii. 464[9] ff.; v. 135[5] ff.; Sum. i. 155; Mahābodhiv. 50; *-jātaka*, n., the 522nd Jātaka, J. A. v. 125 ff.; J. A. i. 58[29]; v. 101[6]; 114[8]; 122[7]; 272[3]; name of a Thera, the author of Thag. 487-493.

sarabhañña, n., intoning, a particular mode of reciting, Vin. i. 196; ii. 108; 316; J. A. ii. 109[18].

sarabhapādaka, having legs as those of a gazelle, J. A. i. 267[12].

sarabhasaṁ, eagerly, quickly, Dāṭh. iv. 22; 34 f.; 43.

sarabhāṇaka, m., an intoner, one who intones, recites, the sacred texts in the Sarabhañña manner, Vin. ii. 300.

Sarabhū (*Sarayu*), f., name of a river, Vin. ii. 237; A. iv. 101; S. ii. 135; Ud. 55; Mil. 380.

sarala, m., the tree *Pinus longifolia*, J. A. v. 420[2] (thus read with B. instead of *salaḷa* [?]).

sarara, with noise, noisy, Mah. xxv. 38.

sarasa, with its essential properties (see *rasa*), Abh. S. ix. 10; *sarasabhāvo*, a method of exposition, Asl. 71.

sarasaṅkappa, m., and aspiration, M. i. 453; iii. 132; S. iv. 76, 137, 190; Nett. 16.

sarasara, an imitative word; *sarasaraṁ kātuṁ*, to make the noise *sarasara*, M. i. 128.

sarasī, f., a large pond, Vin. ii. 201 = S. ii. 269; J. A. v. 46[18].

Sarassatī (*sarasvatī*), f., name of a river, Thag. 1104; Mil. 114.

sarāga, passionate, D. i. 79; ii. 299; M. i. 59.

sarājaka, including the king, J. A. i. 126[2]; fem. *-ikā*, S. i. 162; J. A. ii. 113[16]; 114[15] (*sarājika* at J. A. iii. 453[6]).

sarājita, m., denomination of a hell and its inhabitants, S. iv. 309 ff. Various readings *Parājita* and *Sarañjita*.

Sarāmādhipati, m., Sās. 168.

sarāva (*śa°*). m., a cup, saucer, A. i. 161; J. A. i. 8[14]; Mil. 282; Sum. i. 298; P. V. A. 244; 251; *-ka*, m., the same, Vin. i. 203; ii. 142; 153; 222.

sarāsana (*śa°*), n., a bow.

sari, according to Payogasiddhi = *sarisa* (*sadisa*), cf. *sarīraṇṇa*, J. A. ii. 439[14] (= *samāna-raṇṇa*, Com.).

sarikkha (*sadṛkṣa*), like, resembling, S. i. 66; J. i. 443[10]; iii. 262[25]; *-ka*, the same, J. A. iv. 215[5]; *-tā*, f., resemblance, Dhp. A. 229; *sarikkhatta*, n., Asl. 63[9]; *sarikkhakatta*, n., Asl. 347; *tamsarikkha*, mfn., like that, J. A. iii. 241[14] (*°tā*, f.).

sarita, flowing, running, Dhp. 341.

saritaka, n., powdered stone (*pāsāna-caṇṇa*), Vin. ii. 116; *saritasipāṭika*, n., powder mixed with gum, Vin. ii. 116. See III. *sar*.

saritar (*smṛ* + *tṛ*), m., one who remembers, Kacc. 268; A. ii. 35; S. v. 197; 225.

saritā (*sarit*), f., a river, Dh. S. 1059; *saritaṁ* (acc.), S. N. 3; (gen. pl.), J. ii. 442[8]; *saritodaka*, mfn., with fresh water, D., chap. xxxii. (Grimblot, p. 323).

sarisa (*sadṛśa*), like, resembling, J. v. 159[29].

sarisapa, various reading of *sirimsapa*, M. i. 10, etc.

sarīra, n., body, D. i. 157; M. i. 157; S. iv. 286; A. i. 50; S. N. 478; 584; Dhp. 151; J. A. ii. 31[18]; a dead body, a corpse, D. ii. 141; 164; M. iii. 91; the bones, D. ii. 164; relics, V. V. lxiii. 32; V. V. A. 269; six faults, J. A. i. 394[7 ff.]; a body, collection of books, K. V. A. 2: *antimasarīra*, one who wears his last body, an Anāgāmin, S. N. 624; S. i. 210.

sarīrakicca, n., funeral ceremonies, J. A. i. 180[20].

sarīraṭṭhaka, n., the bony framework of the body, Asl. 338.

sarīradhātu, corporeal relic, V. V. A. 269; Mah. xiii. 167.

sarīramaṁsa, n., the flesh of the body, J. A. iii. 53[8].

sarīravant, having a body, S. ii. 279.

sarīriṅ (*śa°*), having a body, an animal, a man.

sarīraṇṇa, resembling, J. ii. 439[14].

I. *sarūpa*, of the same form, A. i. 162; P. P. 56; having a body, A. i. 83.

II. *sarūpa* (*svarūpa*), n., own form, Dhp. A. 193.

saroja, n., a lotus, Dāṭh. iii. 13.

sarojayoni, m., a Brahmā, an archangel, Dāṭh. i. 34.

saroruha, n., a lotus, Comm. on M., Sutta 116.

sal (*śal*), to cause to shake; *salayanti* (pres.), Asl. 39.

Salakaṇṭha, m., name of a Bhikkhu, Thig. A. 222.

salakkhaṇa (*salakṣaṇa*), together with the characteristics, S. N. 1018.

salakkhaṇa (*sva°*), n., own characteristic, that which is consistent with one's own nature, Mil. 405; Nett. 20.

salana, n., moving, shaking, V. V. A. 169.

salabha (*śa°*), m., a moth, Tel. 19; J. A. v. 401[27].

Salalavatī, f., name of a river, J. A. i. 49[10]; Sum. i. 173; Vin. i. 197 (text *Sallavatī*). See *Salilavatī*.

salaḷa, m., a kind of sweet-scented tree, B. ii. 51 = J. i. 13[25]; V. V. xxxv. 5; V. V. A. 162; Mil. 338.

Salaḷāgāra, m., name of a place of residence at Sāvatthi, S. v. 300; *-ka*, m., the same, D. ii. 270.

salāka (*śa°*), n., an arrow, a dart, A. iv. 107; *salākā*, f., a small stick, peg, thin bar, S. iv. 168; Dāṭh. iv. 51; blade of a grass, M. i. 79; J. A. i. 439[19]; ribs of an umbrella, Vin. iv. 338; Mil. 226; a pencil, small stick (used in painting the eyes with collyrium), Vin. i. 204; a kind of needle, Vin. ii. 116; a kind of surgical instrument, a stick of caustic, Mil. 112; 149; a ticket consisting of slips of wood used in voting and distributing food, Vin. ii. 99; 176; 306; J. A. i. 123[16 ff.]; *salākaṁ gah*, to take tickets (in order to vote or to be counted), Vin. i. 117; ii. 199; *paṭhamaṁ salākaṁ gaṇhanta*, taking the first vote, first rate, A. i. 24; *salākaṁ gāheti*, to issue tickets, to take a vote, Vin. ii. 205; *salākaṁ dā*, to issue tickets, J. A. i. 123[16]; *salākaṁ vāreti*, to throw lots, J. A. i. 239[28].

salākagāha, m., taking of votes, voting, Vin. ii. 85; 98.

salākagāhāpaka, m., ticket-issuer, taker of voting tickets, Vin. ii. 84.

salākagga, n., room for distributing food by tickets, J. A. i. 123[16].

salākavātāpana, n., a window made with slips of wood, Vin. ii. 148.

salākabhatta, n., food to be distributed by tickets, Vin. i. 58; 96; ii. 175; J. A. i. 123[14].

salākahattha, m., brush-hand, a kind of play, whereby the hand is dipped in lac or dye and used as a brush, D. i. 85; Sum. i. 85.

salākāvutta (*śalākāvṛtta*), subsisting by means of pegs, a kind of famine when scraps of food are scraped together with Salākās and cooked (Divyāvad. 131), Vin. iii. 6; 67; A. i. 160; S. iv. 323.

salākodhāniya, n., a case for the ointment-stick, Vin. i. 204.

salāṭuka (*śa°*), unripe, S. i. 150 = S. N., p. 122; Mil. 334; V. V. A. 288.

salābha (*sva°*), m., own advantage, Dhp. 365.

salila, n., water, S. N. 62; 319; 672; J. A. i. 8[10]; Mil. 132 written *saliḷa*, Saddhammop. 168; *salila-dhārā*, the waves of the sea, Mil. 117. It is also adj., *salilaṁ āpo*, J. A. vi. 534[11], flowing water.

Salilavatī, f., name of a river = Salalavatī, Mahābodhiv. 12.

salla (*śalya*), n., an arrow, M. ii. 216; S. iv. 208; J. i. 180[1]; S. N. 331; 767; Mil. 112; often metaphorically of pain, evil, D. ii. 283; S. N. 51; 334; 938 f.; J. i. 155[10]; iii. 157[9]; *sokas.*, S. N. 985; *taṇhās.*, S. i. 40; M. ii. 256; *antodosas.*, Mil. 323; *bhavas.*, Dhp. 351.

sallaka (*śalyaka*), m., a porcupine, J. A. v. 489[32].

sallakatta (*śalyakartṛ*), m., a surgeon, M. i. 429; ii. 216; S. N. 560; 562; It. 101; Mil. 110.

sallakattiya, n., surgery, D. i. 12 (text, *-kaṁ*); Sum. i. 98.

sallakī (*śa°*), f., the tree *Boswellia thurifera*, J. iv. 92[4]; pl. °*-iyo*, J. A. vi. 535[19]; *bahu-kuṭaja-sallakika*, mfn., Thag. 115 (= *indasālarukkha* [?]).

sallakkh (*saṁlakṣ*), 10, to observe, consider, Vin. i. 48; J. A. i. 123[22]; ii. 8[13]; to discover, Dhp. A. 372; to examine,

J. A. v. 13[11]; to bear in mind, Asl. 110; J. A. vi. 566[22]; to determine, Dhp. A. 198; *asallakkhetvā*, without deliberation, Vin. ii. 215; inadvertently, J. A. i. 209[23]; *sallakkhāpeti* (caus.), to cause to be noted, Mah. ix. 24; Asl. 121; to persuade, bring to reason, J. A. vi. 393[26].

sallakkhaṇā, f., discernment, testing, Dh. S. 16; 292; 555; P. P. 25; Asl. 147; *asallakkaṇa*, n., non-discernment, S. iii. 261.

sallap (*saṁlap*), 1, to talk with, D. i. 90; ii. 109; Mil. 4; *sallapeti*, the same, Vin. iv. 1[4].

sallabandhana, binding, fixing the arrow, preserving the evil, Thig. 347; Thig. A. 242.

sallalīkata, pierced, perforated, J. i. 180[1]. Trenckner suggests that this form may have arisen from **sallakīkata* (from *sallaka*, porcupine).

Sallavatī, various reading instead of *Salalavatī*, which see.

sallavejja (*śalyavaidya*), m., a surgeon.

Sallasutta, n., the eighth Sutta of the Mahāvagga of the Suttanipāta, S. N., p. 109 ff.

sallahuka, light, J. A. i. 277[27]; ii. 26[11]; *sallahukena nakkhattena*, on lucky nights, J. A. ii. 278[17]; *sallahukavuttin*, whose wants are easily met, frugal, S. N. 144; Dhp. A. 80; Sum. i. 207.

sallāpa (*saṁlāpa*), m., conversation, D. i. 89; A. ii. 182; J. A. i. 112[8]; 189[4]; Mil. 94.

Sallāvatī, f., name of a river, Sās. 118; see *Salalavatī*, *Salilavatī*.

sallīna (*saṁlīna*), bent together, cowering, D. ii. 255; *as.*, unshaken, D. ii. 157; S. iv. 125; v. 68.

sallīyanā, f., cohering, stolidity, Dh. S. 1156; 1236.

sallekha, m., austere penance, the higher life, M. i. 13; 40; Vin. i. 305; Pts. i. 102; 103; P. P. 69 f.; Sum. i. 82; Mil. 380; *adj.*, Vin. i. 45; *sallekhitācāra*, practising austere penance, Mil. 230; 244; 348 f.; ° *vutti*, mfn., Vin. ii. 197; see *dhuta*.

Sallekhasutta, n., the eighth Sutta of the Majjhimanikāya, M. i. 40 ff.

sallekhiya, n., the same as *sallekha* (Childers).

savaṁka, m., a sort of fish, J. A. v. 405[32].

savacanīya, n., a command issued by a Bhikkhu to a junior, inhibiting him from going beyond the bounds, or summoning him to come before the elders, Vin. ii. 5; 32; 276.

savati, see *su*.

I. *savana* (*śravaṇa*), n., ear, S. N. 1120; Mil. 258; hearing, D. i. 153; 179; A. i. 121; S. i. 24; Vin. i. 26; S. N. 265; 345; Dhp. 182; J. A. i. 160[22]; 250[6]; Mil. 257; *sussavanaṁ sāvesi*, she made me hear a good hearing, she taught me a good thing, J. A. i. 61[7]; *savanaṭṭhāne*, within hearing, J. A. iv. 378[13].

II. *savana* (*śravaṇa*), m., name of a Nakkhatta, Kacc. 322.

III. *savana* (*sravaṇa*), n., flowing, Dhp. 339; J. A. iv. 288[19]; *savana-gandha*, of the body, having a tainted odour, Thig. 466.

savanīya (*śravaṇīya*), pleasant to hear, D. ii. 211; J. A. i. 96[2] (*-ṇ-*); J. A. vi. 120[4]=122[29] (*savaneyya*).

savanti (*sravantī*), f., a river, Vin. ii. 238; B. ii. 86=J. i. 18[1]; J. vi. 485[20]; Mil. 319.

savara (*śabara*), m., an aboriginal tribe, a savage, Vin. i. 168; Mil. 191.

savali, wrinkled.

savighāta, bringing vexation, Thig. 352; Thig. A. 242.

savicāra, accompanied by investigation, D. i. 37, etc., in the description of the first Jhāna.

savijjuka (*sa* + *vidyut*), accompanied by lightning, D. ii. 262.

saviññāṇa (*savijñāna*), possessed of consciousness, conscious, A. i. 83; *-ka*, the same, A. i. 132.

Savittha, m., name of a Thera, A. i. 118; S. ii. 115. See *Pavittha*, a thera, Thag. 87.

Saviṭṭhaka, m., a family name, Vin. iv. 8; 13; Dhp. A. 146; Vin. iv. 6[15]; J. A. iv. 44[31] (all MSS. text *Vasiṭṭhaka*, *cf.* 47[27]); name of a crow, J. A. ii. 149[7] ff.

savitakka (*°rka*), accompanied by reasoning, D. i. 37, etc., in the formula of the first Jhāna.

savidha, n., neighbourhood, Dāṭh. iv. 32; v. 9.

savedana, having sensation, accompanied by sensation, A. i. 83.

savera (*savaira*), angry, D. i. 247.

savyañjana, with the letters, Vin. i. 21; D. i. 62; Sum. i. 176; S. N., p. 100.

sahaya (*sāhraya*), called, named, Dīp. iv. 7.

sas (*śas*), to slay, slaughter; *sassamāna* (pres. part. pass.), J. v. 242; inf. *sasituṁ*, J. A. vi. 2918 (read *sāsituṁ*, from *sās*° [?]); *sattha* (p.p.p.), *q.v.*

sasa (*śaśa*), m., a hare, rabbit, Dhp. 342; J. iv. 859; of the hare in the moon, J. A. iv. 8417 ff.; *sasôlūkā* (= *sasā ca ulūkā ca*), J. A. vi. 5[illegible]20; *-ka*, m., the same, J. iv. 8519; J. A. ii. 2611; C. 82.

sasa-lakkhaṇa, n., the sign of a hare, J. A. i. 1729; iii. 5525; °*-paṭimaṇḍita*, the moon, Comm. on M., xxxii.

Sasakapasāṇa, m., name of a mountain, Mahābodhiv. 135.

sasakkaṁ, certainly, M. i. 415; 514 f.

sasaṅka (*śaśāṅka*), m., moon.

Sasajātaka, n., the 316th Jātaka, J. A. iii. 51 and ff.; Mahābodhiv. 11; compare the *Sasapaṇḍitacariya*, C. 82 f.; quoted as the *Sasapaṇḍitajātaka*, J. A. i. 4516.

sasaññā, accompanied by consciousness, A. i. 83.

sasattha (*saśastra*), with swords, J. iv. 22227; Asl. 62.

sasana (*śa*°), n., slaughter.

Sasapāna, n., name of a place, Mahābodhiv. 136.

sasa-visāṇa, n. (°*-viṣāṇa*), a hare's horn (an impossibility), J. A. iii. 47720.

sasambhama (°*bhrama*), with great confusion, Mah. v. 139.

sasin (*śaśin*), m., the moon, Dāṭh. iv. 29; J. A. iii. 1415; v. 3325.

sasīsa (*saśīrṣa*), together with the head; *sasīsaṁ*, up to the head, D. i. 76; 246; J. A. i. 29815; *sasīsaka*, head and all, D. ii. 324; S. N., p. 80.

sassura (*śraśura*), m., father-in-law, Vin. iii. 137; M. i. 186; Thig. 407 (*sassura*); J. A. i. 33716; *sassu-sasure* (acc. pl. or dual), father- and mother-in-law, J. A. vi. 51020; the form *sassura*, Thig. 407, has probably arisen through analogy with *sassu*.

sasenaka, accompanied by an army, Mah. xix. 27.

sassa (*śasya*), n., corn, crop, M. i. 116; J. A. i. 86[31]; ii. 135[2]; Mil. 2; *sassasamaya*, crop time, J. A. i. 143[17]; *susassa*, abounding in corn, Vin. i. 238; *sassā* (pl. m.), J. A. i. 340[15]; °-*kamma*, n., agriculture, J. A. vi. 101[34] °-*ṭṭhāna*, n. = °-*khetta*, J. A. vi. 297[18]; *dussassa*, mfn., having bad crops, Vin. i. 238[14].

sassaghāta, destroying property, S. ii. 218 f.

sassata (*śāśvata*), eternal, perpetual, D. i. 13; M. i. 8; 426; A. i. 41; Dhp. 255; Dh. S. 1099; J. i. 468[2]; Mil. 413; Sum. i. 112; *dhuvasassata*, sure and certain, B. ii. 111 ff. = J. i. 19[23 ff.]; *sassatiyā*, for ever, S. N. 1075; *a-sassata*, mfn., J. A. v. 176[6]; vi. 315[20]; *sassatāyaṁ*, adv. (dat.), for ever (?), J. A. i. 468[2]; v. 172[12]; Fausböll takes it = *sassatā ayaṁ* (following the Comm.), and writes *sassat'āyaṁ*.

sassatadiṭṭhi, f., eternalism, the doctrine that soul and world are eternal, Dh. S. 1315; S. iii. 98; Nett. 40; 127.

sassatamūla, m., eternalist, Dīp. vi. 25.

sassatavāda, m., an eternalist, D. i. 13; S. ii. 20; iii. 99, 182; iv. 400; P. P. 38; Sum. i. 104 ff.; eternalism, Nett. 111.

sassatavādin, eternalist, Smp. 312; K. V. A. 6; Nett. 111; Mahābodhiv. 110.

sassatika, eternalist, D. i. 17; K. V. A. 6; Mahābodhiv. 110 (*ekaccas*°, partial eternalist); Vin. iii. 312; °-*ika*, mfn., J. A. v. 18[11]; 19[25].

sassatisamaṁ (*śāśvatīḥ samāḥ*), for ever and ever, D. i. 14; M. i. 8; S. iii. 143; also *sassatī samā*, J. iii. 255[22]; V. V. lxiii. 14, explained by *sassatīhi samaṁ*, like the eternal things—viz., earth, sun, moon, etc., J. A. iii. 256[4]; V. V. A. 265; Sum. i. 105.

sassamaṇabrāhmaṇa (*śaśra*°), fem. -*ī*, together with samaṇas and brahmins, Vin. i. 11; D. i. 62; S. v. 423; S. N., p. 100; Sum. i. 174.

sassara, imitative of the sound *sarasara*; *chinnasassara*, giving out a broken or irregular sound of *sarasara*, M. i. 128; see J. P. T. S., 1889, p. 209.

sassāmika (*sasvāmika*), having a master, belonging to some-

body, D. ii. 176; having a husband, married, J. A. i. 177[11]; 397[29]; iv. 190[24].

sassirīka (*saśrīka*), glorious, resplendent, J. A. i. 95[15]; ii. 1[8]; iv. 189[16].

sassū and *sassu* (*śvaśru*), f., mother-in-law, Vin. iii. 137; Thig. 407; S. N. 125; J. A. i. 337[16]; *sassū* (nom.), J. A. v. 286[21]; °*-ayā* (gen.), J. A. v. 286[22]; *sassu-sasure*, see *sasura*; *sassudeva*, worshipping one's mother-in-law as a god, S. i. 86; J. A. iv. 322[15].

sah, 1, to conquer, defeat, overcome, M. i. 33; S. iv. 157; S. N. 942; Dhp. 335; It. 84; J. A. i. 74[2]; to bear, endure, S. N. 20; P. P. 68; to be able, D. ii. 342; *sahati* (pres.), P. P. 68; *sahate* (pres.), It. 84; *sayhāmi* (pres.), D. ii. 342; *sahe* (opt.), S. N. 942; *saheyya* (opt.), M. i. 33; *saha* (imper. excuse, forgive, beg your pardon!), J. A. iii. 109[8]; *sayha*, that can be endured, that can be done, S. N. 253; Dāṭh. ii. 29; *a-sayha*, Mil. 1148.

I. *saha*, with, together with, Vin. i. 38; S. N. 49; 928; Thig. 414=425; *sahā*, S. N. 231.

II. *saha*, enduring, M. i. 33; *sabbasaha*, mfn., J. A. v. 425[5]; 431[3].

III. *saha* (*sahas*), n., power, see *sahasā*.

Sahaka, m., name of a Bhikhhu, who is now the god Brahmā, S. v. 233.

sahakāra, m., a sort of fragrant mango.

sahagata, accompanying, connected with, concomitant, Vin. i. 10; D. ii. 186; S. v. 421; K. V. 337.

sahagāmin, accompanying, Dhp. A. 81.

sahaggaṇa, together with his companions, Dīp. xiv. 58.

sahacetiya, containing a Cetiya, Mah. xxxiii. 10.

sahaja, inborn, natural; *sahājanetta*, having an inborn eye (of wisdom), S. N. 1016; (2) born at the same time, V. V. lxxxi. 15.

sahajāta, born at the same time, connate, J. A. i. 54[9]; K. V. 337.

Sahajāti, f., name of a village among the Cetis, Vin. ii. 300 f.; A. iii. 355; v. 41; 157; Mah. iv. 27 ff.; S. v. 436 reads *Sahañcanike* instead.

sahajīvin, fem. *-ī*, living with, Vin. iv. 291; 325 f.

sahattha (*svahasta*), m., one's own hand, J. A. i. 68[21]; usually *sahatthā* (abl.), with one's own hand, Vin. i. 18; D. i. 109; S. N., p. 107; J. A. i. 286[5]; *sahatthena* (instr.), the same, J. A. vi. 305[3].

sahatthin (*sahastin*), together with the elephant, Mah. xxv. 70.

Sahadeva, m. (1) Name of a Thera, Dīp. viii. 10; Smp. 317; (2) one of the five Pāṇḍavas, J. v. 424[21]; J. A. v. 426[11].

Sahadhamma, m., a class of god, D. ii. 260.

sahadhammika (*saha* + *dharmika*), having the same Dharma, co-religionist, M. i. 64; regarding the Dharma, D. i. 94; 161; M. i. 368; Vin. i. 234; Nett. 52; Sum. i. 263 (= *sahetuka*, *sakāraṇa*); that which is in accordance with the Dhamma, Dh. S. 1327; *-ṁ*, adv., in accordance with the Dhamma, Vin. i. 60; 69; iii. 178; iv. 141.

sahadhammiya, m., co-religionist, Nett. 169.

sahadhenuka, accompanied by a cow, Mah. xxi. 18.

sahana, n., endurance, Dhp. A. 170.

sahanandin, rejoicing with, It. 73.

sahanukkama = *sahānukkama*, Dhp. 398.

sahapaṁsukīḷita, m., who has played with dust, together with one, a playfellow, A. ii. 186; J. A. i. 364[4]; iv. 77[5].

sahapesana, together with slander, S. N. 862 f.

sahabhāriya, mfn., being at one's service, J. A. iii. 181[7] (*amacca*).

sahabhū, arising together with, Dh. S. 1197; Nett. 16; a class of gods, D. ii. 260.

sahamaccharā, mfn., together with envy, S. N. 862.

Sahampati, m., a name of the God Brahmā, Vin. i. 5; D. ii. 157; S. v. 233; Mahābodhiv. 31; J. A. iv. 245[9]; 266[3]. See Vinaya Texts, i. 86.

Sahalin, m., a Devaputta, S. i. 65 f.

sahavattha, n., living together with, Thig. 414 = 425; Thig. A. 269.

sahavāsa, m., living together, associating, It. 68.

sahārāsin, mfn., living together, J. A. v. 352[21].

saharyatā, f., companionship, D. i. 18; 235: ii. 206; M. ii. 195; iii. 99; S. iv. 306; Dhp. A. 96.

saharyūpaga, coming into union with, D. i. 245.

sahasaṅgha, together with the order, Mah. i. 71.

sahasā, forcibly, hastily, suddenly, S. N. 123; J. A. i. 173[26]; inconsiderately, J. A. i. 173[26]; iii. 441[27].

sahasākāra, m., violence, D. i. 5; A. ii. 209; P. P. 58; Sum. i. 80.

sahaseyyā, f., sleeping with, Vin. iv. 16.

sahasevaka, together with the servants, Mah. xxxvi. 43.

sahasokin, mfn., sorrowful (?), S. iv. 180.

sahassa (°*sra*), thousand, used as a singular with a noun in the plural, *sahassaṁ vācā*, Dhp. 100; *satasahassaṁ rassāni*, J. i. 29[27]; also in the plural after other numerals, *cattāri satasahassāni chaḷabhiññā*, B. ii. 204 = J. i. 29[13]; also with the thing counted in the genitive, *accharānaṁ sahassaṁ*, Mah. xxvii. 13; A. i. 227. In combination with other numerals, *sahassa* is sometimes inflected like an adjective, *saṭṭhisahassā amaccā*, sixty thousand ministers, J. A. vi. 484[25]; *satasahassiyo gāvo*, 100,000 cows, S. N. 308; the thing counted then precedes in a compound, *jāti-sahassaṁ*, 1,000 births, D. i. 13; It. 99; *ghaṭa-sahassam pi udakaṁ*, Mil. 189: *sindhava-sahasso ratho*, J. A. vi. 103[18]; *sahassaṁ sahassena*, thousand times thousand, Dhp. 103; *sahassass' eva*, in thousands, D. ii. 87; *sahassaṁ*, n., 1,000 gold pieces, J. A. vi. 484[25]; Mil. 10; *satasahassaṁ*, hundred thousand, J. i. 28[30]; compare *dasasahassī*; *sahassa*, fem. *ī*, worth a thousand, J. v. 484[27]; 485[14]; epithet of Brahmā, the B° of a thousand world systems, M. iii. 101.

Sahassakaraṇḍa, m, the second chapter of the Sotāpattisaṁyutta, S. v. 360 ff.

Sahassakkha (*sahasrākṣa*), m., thousand-eyed, the god Sakka, S. i. 229; *sahassacakkha*, m., the same, J. v. 394[27].

sahassaggha, mfn., worth a thousand, Mil. 284.

sahassadhā (*sahasradhā*), in a thousand ways, A. 227 f.

Sahassanetta (*sahasranetra*), m., thousand-eyed, the god Sakka, S. i. 226; S. N. 346; J. iii. 426[7]; vi. 174[3]; J. A. vi. 174[27].

sahassabāhu, m., having a thousand arms, said of *Ajjuna*, J. A. v. 119[15]; 135[24]; 145[7] (°-*rājā*); 267[6]; 273[1]; vi. 201[29].

sahassa-raṃsi, m., the sun, Abhidh.; J. A. i. 183[29].

sahassāra (*sahasrāra*), having a thousand spokes, D. ii. 172.

sahassika (*sahasrika*), thousandfold, J. i. 17[24].

sahassī-lokadhātu, f., a thousandfold world, a world system, D. i. 46; A. i. 228; Sum. i. 130; *dasasahassī-lokadhātu*, ten world systems, J. A. i. 51[25]; 63[22]; compare *dasasahassī* and *lokadhātu*.

Sahassorodha, n., name of a village, Sās. 112.

sahā, see *saha*, I.

sahājanetta, see *sahajanetta*.

sahānukkama, with what follows it, Dhp. 398; see *sahanukkama*.

sahāmacca (*sahāmātya*), together with the ministers, Mah. v. 182.

sahāya, m., companion, friend, D. ii. 78; M. i. 86; S. iv. 288; P. P. 36; S. N. 35; 45 ff.; J. A. ii. 29[11]; °-*kicca*, n., assistance (?), J. A. v. 339[11]; °-*matta*, m., companion, J. A. iv. 76[8]; °-*sampadā*, f., the good luck of having companions, S. N. 47; *a-sahāya*, Mil. 225; *adiṭṭha*-°, a friend who has not yet been seen personally, J. A. i. 377[16]; iii. 364[12]; *bahu*-°, having many friends, Vin. ii. 158[17]; *nāhaṃ ettha sahāyo bhavissāmi*, I am not a party to that, J. A. iii. 46[1].

sahāyaka, fem. °*yikā*, companion, ally, friend, Vin. i. 18; D. ii. 155; A. ii. 186; J. A. i. 165[12]; ii. 29[13]; J. A. vi. 256[4] (*gihī sahāyakā*, read *gihisahāyakā* [?]).

sahāyatā, f., companionship, Dhp. 61; *sahāyatta* (°*tva*), n., the same, Mah. xxx. 21.

Sahāyavara, m., name of a Devaputta, V. V. A. 260.

sahāvudha, together with one's weapons, J. A. iv. 416[25].

Sahāḷi, m., a class of gods, D. ii. 259.

sahita, accompanied with, Mah. vii. 27; united, keeping together, D. i. 4; P. P. 57; consistent, sensible, to the point, D. i. 8; A. ii. 138; S. iii. 12; Dhp. 19; P. P. 42; *araṇisahita*, n., tinder and appurtenances, Vin. ii. 217; D. ii. 340 f.; J. A. i. 212[15].

sahitar, m., one who endures, S. N. 42.

sahindaka, together with Indra, D. ii. 208; 221.

sahiraññā, possessing gold, S. N. 102.

sahirika (*sahrīka*), modest, Dhp. A. 398.

sahūdaka, together with water, J. A. v. 407[9] (see *sahodaka*).

sahetu, having a cause, together with the cause, Vin. i. 2; D. i. 180; Sum. i. 263.

sahetuka, having a cause, accompanied by a cause (especially of good or bad karma), A. i. 82; Dh. S 1073.

sahoḍha, together with the stolen goods; *coraṁ °-aṁ gahetvā*, Thig., p. 184; Comm. on Aṅguttara, passim (*cf.* Manu ix. 270).

sahodaka, containing water, Mah. iv. 13.

sahorodha, with his harem, Mah. v. 182; G. iii. 1, 4.

sāka (*śāka*), n., vegetable, potherb, D. i. 166; M. i. 78; 156; A. i. 241; 295; ii. 206; P. P. 55; J. iii. 225[14]; J. A. iv. 445[30]; v. 103[17]; m., name of a tree (*Tectona grandis*), D. i. 92; Sum. i. 259; °*-vatthu*, ground for cultivation of vegetables, J. A. iv. 446[5]; *sāka-paṇṇa-vaṇṇa* (said of teeth), J. A. v. 206[21] (*cf.* 203[26]).

sākacchā (*sāmkathya*), f., conversation, talking over, discussing, D. i. 103; ii. 109; M. i. 72; S. i. 79; A. ii. 140; 187 ff.; S. N. 266; *sākaccheti*, to converse with, talk over with, discuss, D. ii. 237; *sākacchanta* (pres. part.), Vin. i. 169; *sākacchissanti* (fut.), Vin. ii. 75; iii. 159; *sākacchātabba* (f.p.p.), Vin. v. 123; 196; *sākacchāyamāna* (pr. part. med.), A. ii. 189.

Sākaṭāna and *Sākaṭāyana*, m., name of a man, Kacc. 185.

sākaṭika (*śā°*), m., a carter, S. i. 57; Thig. 443 (Thig. A. 271 = *senika*); J. A. iii. 104[22]; Mil. 66; 164.

sākalya, n., totality; *sākalya*, A. i. 94, is misprint for *sākhalya*.

sākāra, with its characteristics, D. i. 13; M. i. 35; P. P. 60.

Sākiya (*śākya*), name of the Buddhas clan, Vin. i. 71; ii. 128; Sum. i. 262; Dhp. A. 142; 223; V. V. lxxxi. 15; J. A. i. 88[4], etc.; sometimes also used as appellation of a member of the Buddhist order, a Buddhist or bhikkhu, J. A. iv. 219[6]; 423[19]; 430[8]; °-*Koliyā*, pl., J. A. v. 412[15] foll. (the quarrel between the two tribes); the destruction of the Sākiyas, see Dhp. A. 223 and J. A. iv. 152; *sākiyānī*, f., a woman of the Śākya clan, A. iv. 274 = Vin. ii. 253, *cf.* J. A. ii. 392[14]; Ud. 22; Mahābodhiv. 116; compare *Sakka*, *Sākya*.

sākuṇika (*śā°*), m., a fowler, S. ii. 256; P. P. 56; J. A. i. 208[23].

sākuntika (*śā°*), m., a fowler, bird-catcher, Thig. 299; Thig. A. 227; Sum. i. 162.

Sāketa, n., name of a town in the Kosala kingdom, Vin. i. 88; D. ii. 146; M. i. 149; S. i. 54; Thig. 147; J. A. i. 308[24]; Dhp. A. 232; *cf.* Weber, 'Ind. Stud.,' v. 154 and Rh. D., 'Budt. India,' 39; *Sāketā*, f., the same; J. vi. 228[7]; *adj.*, hailing from Sāketa, J. A. ii. 234[25]; *sāketaka*, the same, Mil. 331.

Sāketajātaka, n., the 68th (J. A. i. 308 and ff.) and 237th (J. A. ii. 234 ff.) Jātaka, J. A. ii. 82[6].

Sākha, m., name of Devadatta in anterior births: (1) *Sākha*, Mil. i. 203 = *Sākha miga* (lit. 'branch-deer' — *i.e.*, a monkey—nom. prop. of an antelope), J. A. i. 149 ff.; (2) *Sākhakumāra*, nom. prop. of a boy, J. A. iv. 38 ff. — *Sākho senāpati*, Mil. 203[4].

sākkharappabheda (*sa* + *akṣara* + *prabheda*), together with the distinction of letters, with the phonology, D. i. 88; A. i. 163; S. N., p. 101; Mil. 10; Sum. i. 247 (*akkharappabhedo ti sikkhā ca nirutti ca*).

Sākya, m., the same as Sākiya, which see, Mahābodhiv. 22.

sākhalya, or *sakhalla* (abstr. from *sakhila*, q.v.), n., friendship, M. i. 446; A. i. 94; Dh. S. 1343; Sum. i. 287; Asl. 396; J. A. iv. 57[5]; 58[3] (= *maṭṭharacana*, 'smooth words').

sākhā (*śākhā*), f., a branch, Vin. i. 28; M. i. 135; A. i. 152; ii. 165; 200 f.; S. N. 791; J. v. 393[5]; J. A. ii. 44[19];

a spur of a hill, A. i. 243; ii. 140; Mil. 36; also *sākha*, n., Mah. i. 55; J. A. i. 52[16]; iv. 350[27]; J. A. i. 164[17] (? *yāva aggasākhā*); *sākha-rat*, having branches, J. A. iii. 493[15-24]; *sīla-sākha-pasākha*, adj., whose branches and boughs are like the virtues, J. A. vi. 324[13]; *sākhassita* (**śākhāśrita*), living upon branches, J. A. v. 233[19]; °-*bhaṅga*, m., faggots, J. A. i. 158[8]; iii. 407[7]; °-*patta-phalapeta*, with branches, leaves, and fruits, A. iii. 43; °-*patta-palāsa*, n., branches and foliage, A. iii. 44; °-*palāsa*, n. (the same), M. i. 489.

sākhānagaraka, n., a suburb, a small town, D. ii. 146: J. A. i. 391[27].

sākhāmiga (*śākhāmṛga*), m., a monkey, J. ii. 73[5]; compare *sākhamiga*.

I. *sāgataṁ* (*svāgata*), ind., welcome, salutation, D. i. 179 = M. i. 481 (*sāgataṁ bhante Bhagavato*); M. i. 514 (~*aṁ bhoto Ānandassa*).

II. *Sāgata*, m. (1) Name of a Thera, an attendant of the Buddha, Vin. i. 179 ff.; A. i. 25; J. A. i. 360[4] ff.: (2) an attendant of the Buddha Dīpaṁkara, B. ii. 213 = J. i. 29[22].

sāgara, m. (1) The ocean, D. i. 89; A. i. 56; Vin. i. 246: S. N. 568, etc.; *sāgara-ūmi*, f., a wave of the ocean, a flood, J. A. iv. 165[13]; °-*vāri*, n., the ocean, J. A. iv. 165[19]; *sāgaranta* or *sāgaraparyanta*, bounded or surrounded by the ocean (said of the earth), J. A. vi. 203[7-15]; °-*kuṇḍala*, the same, J. A. iii. 32[6]; (2) an attendant of the Buddha Sumedha, B. xii. 23; J. A. i. 38[5]; a king, J. vi. 99[9], 203[7]; Mahābodhiv. 13; a king, the father of the Buddha Atthadassin, B. xv. 14: J. A. i. 39[14]; an ancient king, the son of Mahāsāgara, J. A. iv. 79[22]; a Thera, Sās. 76; *Sāgara-Brahmadatta*, the son of Prince Brahmadatta, J. A. vi. 159[31] ff.

Sāgala, m., an attendant of the Buddha, J. A. iv. 95[14]; Mahābodhiv. 50.

Sāgalā (*śākala*,) f., the capital of the Maddīs, Vin. iii. 67: Ap. in Thig. A. 73; 131; Mil. 1; also *Sāgala*, n., Mil. 1; and *Sāgalanagara*, J. A. iv. 230[21]; v. 283[26] ff.; vi.

471[21] ff.; a town in the Magadha country, Thig. A. 127.

Sāgaliya, m., name of a sect in Ceylon, Mah. v. 10; Sās. 24; Mahābodhiv. 97; compare J. P. T. S., 1882, p. 114.

sāgāra, living in a house, It. 111; n., sleeping under the same roof, Vin. ii. 279.

sāṅga, together with the Aṅgas.

sāṅgaṇa, full of lust, impure, M. i. 24 (var. read *saṅgaṇa*; this is also the reading at S. N. 279, see above).

sācakka, n., name of a science ('the interpretation of omens to be drawn from dogs'), Mil. 178.

Sā-ca-ā, name of a village, Sās. 88.

sācariyaka, together with one's teacher, D. i. 102.

sāciyoga (*sāci* + *yoga*), m., crooked ways, insincerity, D. i. 5; A. ii. 209; v. 206; P. P. 58; Sum. i. 80.

sājīva, n., rule of life, precept governing the monastic life of the Buddhist bhikkhus, Vin. iii. 24[16]; °-*samāpanna*, adj., *ibid.*; °-*kara*, adj., one who supports, J. A. iv. 42[8] (= *sa-ājīvakara*, Comm.).

sāṭa (*śāṭa*), m., a garment, cloth, Thig. 245; *sāṭī*, f., the same, S. i. 115; Dhp. 394; J. i. 481[28]; *sāṭaka*, m., an outer garment, cloak; cloth, Thig. 246; J. A. i. 89[29]; 138[11]; 195[14]; 373[2]; 426[2]; *sāṭikā*, f., the same, Vin. i. 292 ff.; ii. 31; 272; J. A. i. 330[32]; *sāṭiya*, the same, Vin. ii. 177.

sāṭakalakkhaṇa, n., prognostication drawn from pieces of cloth, J. A. i. 371[28].

Sāṭimattiya, m., name of a Thera, the author of Thag. 246-248.

sāṭiyagāhāpaka, m., receiver of undergarments, Vin. ii. 177.

sāṭetar, m. (*śaṭ*), one who dispels, drives away, M. i. 220; A. v. 347 f.; 351; 359.

sāṭheyya, n., craft, treachery, M. i. 15; 36; 340; A. i. 95; 100; P. P. 19; 23; Mil. 289.

I. *sāṇa*, n., hemp, D. ii. 350; Mil. 267; a coarse hempen cloth, Vin. i. 58; D. i. 166; M. i. 78; A. i. 240; S. ii. 202; 221; P. P. 55; *sāṇavāka*, the same, J. A. iii. 394[23] (var. read.); cf. *saṇa*.

II. *sāṇa* (*sa*+*ṇa*), indebted, subjected to the Kilesas, M. iii. 127; S. ii. 221; Thig. A. 8; cf. *anaṇa*.

III. *Sāṇa*, a country in India, the home of the Thera Sambhūta, Vin. i. 300; ii. 298; 303; Dīp. iv. 50; v. 22; Mah. iv. 18 ff.; Smp. 294.

sāṇaḍhovana, n., a kind of play, Sum. i. 84 = *saṇaḍhovikā*.

sāṇī, f., hemp-cloth, D. ii. 350; Vin. iii. 17; a screen, curtain, tent, J. A. i. 148[12] f.; 178[23]; 419[17]; *-pākāra*, m., a screen-wall, J. A. ii. 88[3]; Mah. vii. 27; *sāṇi-pasibbaka*, m., a sack or bag of hemp-cloth, Vin. iii. 17[10].

sāṇikā, f., a curtain, J. A. iii. 462[13].

sāta (*śāta*), pleasant, agreeable, It. 114; Nett. 27; *sātodaka* (fem. °*dakā* and °*dikā*), having pleasant water, D. ii. 129; M. i. 76; *sāta*, n., pleasure, joy, M. i. 508; A. i. 81 f.; S. ii. 220; J. i. 410[6]; Dhp. 341; S. N. 867 ff.; *-tā*, f., happiness, S. i. 17; *-tta*, n., tastiness, sweetness, A. i. 32; *asāta*, disagreeable, Dh. S. 1343; J. i. 410[6]; J. A. i. 288[1]; ii. 105[19]; S. N. 867 ff.; *sāta-bhakkha*, P. P. 55, read *haṭabhakkha*.

sātaputta, m., a sweet son, J. A. vi. 238[2].

sātakumbha (*śāta*°), n., gold, V. V. A. 13.

sātaka, m., name of a kind of bird, J. A. vi. 539[9] (*koṭṭha-pokkhara*-°, cf. 540[4]).

sātacca (*sātatya*), n., perseverance, M. i. 101; S. ii. 132; A. iii. 249 f.; *-kārin*, persevering, S. iii. 268; 271; 277 f.; Dhp. 293; *-kiriyatā*, f., persevering performance, Dh. S. 1367.

sātataṁ, adv. (from *satata*, q.v.), continually, S. i. 17[27] = 57[5].

sātatika, persevering, Dhp. 23; S. ii. 232; It. 74.

sātara, n., sweet result (of good words), (*Kalyāṇakamma*, Comm.), J. A. vi. 235[4]; 237[3].

Sātavāhana, m., name of a king, Sum. i. 303.

Sātāgira, m., name of a kind of Yakkhas, D. ii. 256; S. N. 153; J. iv. 314[22]; J. A. vi. 440[8].

Sāti, m., name of a Bhikkhu, M. i. 256.

sātiya, pleasant, S. N. 853.

sātireka, having something in excess, D. ii. 93.

sātisāra, trespassing, Vin. i. 55.

Sātodikā, f., name of a river, J. A. iii. 463[12]; v. 133[20].

sāttha (*sārtha*), with the meaning, in spirit, D. i. 62; ii. 48; It. 79; 111; S. N., p. 100; Vin. i. 21; Sum. i. 176.

sātthaka (*sārthaka*), fem. *-ikā*, useful, Dhp. A. 91; 116; 364; 389.

sāthalika (base *śrath*), lethargic, lax, M. i. 14; 200 f.; iii. 6; A. i. 71; ii. 148; iii. 108; 179 f.; see *saṭhila* and *sithila*.

sādana, n., place, house, J. iv. 405[12]; *Yama-sādanaṁ sampatto*, come to Yama's abode: dead, J. A. v. 267[13]; 304[14]; vi. 457[25]; 505[15] (do., the MSS. read always °*-sādhana*).

sādara, reverential, Mah. v. 239; xv. 2; xxviii. 25; xxxiii. 82; *sādariya*, n., and *sādariyatā*, f., showing regard and consideration, P. P. 24; *cf.* Dh. S. 1327.

sādāna, attached to the world, passionate, Dhp. 406 = S. N. 630.

sādikkha (*sādṛkṣa*), like, similar, Kacc. 323.

sādiy (perhaps from *svād*), to accept, permit; *sādiyati* (pres.), D. i. 166; S. iv. 226 f.; P. P. 55; Mil. 95 ff.; *sādiyanta* (pres. part.), S. i. 78; Mil. 95; *sāditar*, m., one who accepts, appropriates, M. iii. 126.

sādiyanā, f., appropriating, accepting, Mil. 95.

sādisa (*sādṛśa*), fem. *-sī*, like, similar, D. ii. 239; S. N. 595; J. iv. 97[28]; Kacc. 323.

sādu (*svādu*), sweet, nice, Vin. ii. 196; M. i. 114; Thig. 273; S. N. 102; J. A. iv. 168[30]; Dh. S. 629; *asādu* (*ka*), J. A. iii. 145[7]; vi. 509[2] (text, *usādhuka*, comm. on *kaṭuka*); *sādu-karoti*, makes sweet, J. A. iii. 319[17]; *a-sādu-kiyirā* (opt.), makes bitter, *ibid.*, 319[18]; *sādu*, n., sweet things, Vin. ii. 196[14]; *sādu-phala*, see *sādhu-phala*; *-tara*, sweeter, S. N. 181; *-tā*, f., sweetness, Dāṭh. i. 40.

sādh, 10, to arrange, prepare, Mah. vii. 24; to settle up a debt, J. A. ii. 341[5]; to recover, J. A. i. 230[9]; to perform, Mah. xxxvi. 62; Sum. i. 194; to prove, J. A. ii. 306[5]; *sādhayemase* (opt.), J. A. ii. 236[19].

sādhaka, accomplishing, effecting, J. A. i. 86[13]; Saddham-

mop. 161; 41; *-tā*, f., the state of effecting, Saddhammop. 329; *iṇasādaka*, m., debt-collector, Mil. 365; *balisādhaka*, m., tax-gatherer, J. A. v. 103[3]; 105[5]; 106[3].

sādhana, n., enforcing, proving, J. A. i. 307[12]; settling up, J. A. ii. 341[4]; see *sādana*; *laṇḍa-sādhana*, adj., A. iii. 156; see *laṇḍa*.

sādhāraṇa, general, common, joint, Vin. ii. 258; iii. 35; Thig. 505; J. A. i. 202[10]; 302[1]; Nett. 49 f.; *as.*, J. A. i. 78[21]; Sum. i. 71.

sādhika, having something beyond, D. ii. 93; *-porisa*, exceeding a man's height, M. i. 74; 365; A. iii. 403.

sādhiya (*sādhya*), that can be accomplished, Saddhammop. 258, etc.

Sādhīna, m., name of a king in Mithilā (Dīp. Madhurā), J. A. iv. 355 ff.; Mil. 115; 291; Dīp. iii. 21.

Sādhīnajātaka, n., the 494th Jātaka, J. A. iv. 355 ff.

sādhu, good, virtuous, S. N. 376; 393; J. i. 1[22]; Mah. xxxvii. 119; good, profitable, meritorious, Dhp. 35; 206; D. i. 88; S. N., p. 100; adv. well, thoroughly, Dhp. 67; J. i. 1[22]; Mah. xxxvi. 97; xxxvii. 73; 110; commonly used as an interjection in order to denote request, J. A. i. 92[3]; Dhp. A. 107; assent, Mah. xxxvi. 89; approval, Vin. i. 56, etc.; compare Sum. i. 171.

Sādhuka (n.), name of a town, S. v. 348.

sādhukaṁ, well, thoroughly, Vin. i. 46; D. i. 62.

sādhukāra, m., saying 'well,' approval, cheering, J. A. i. 223[24].

sādhukīḷana, n., a festive play, a sacred festivity, Mah. iii. 11; *sādhukīḷita*, n., the same, Mah. xx. 36; *°-divasa*, m., Vin. iii. 285; *sādhu-kīḷā*, f., the same, J. A. iii. 434[16]; v. 127[3]; *sādhu-kīḷikā*, f., the same, J. A. iii. 433[23].

sādhujīvin, leading a virtuous life, It. 71.

Sādhujjana, m., name of a Thera, Sās. 100 f.

Sādhujjanavilāsinī, f., a sub-commentary on the Dīgha-Nikāya, Sās. 134.

sādhuphala, having wholesome fruits, J. i. 272[2] (read *sādu°*).

sādhurūpa, good, respectable, Dhp. 262.

Sādhurādin, m., name of a celestial musician, V. V. xviii. 9; l. 24.

sādhusammata, highly honoured, D. i. 48; S. iv. 398; S. N., p. 90 f.: Mil. 4; Sum. i. 143.

Sādhusīlajātaka, n., the 200th Jātaka, J. A. ii. 137 f.

sādhusīliya, n., good character, J. ii. 137[27].

I. *sānu*, m. and n., ridge, V. V. xxxii. 10; J. iii. 172[16]. The commentary of the former passage (V. V. A. 136), translates *vana*, wood, that of the latter, *pabbatupabbata; sānupabbata*, a forest-hill, J. A. vi. 415[23]; vi. 540[21]; *pabbatasānu-°*, J. A. iii. 175[13]; *girisānu-°*, J. A. iii. 301[25]; iv. 195[7].

II. *Sānu*, m., name of a sāmaṇera, the author of Thag. 44; S. i. 208; Dhp. A. 402[18]; *yakkhena gahito*, S. i. 208[21].

sānucara, together with followers, Dhp. 294.

sānuvajja, blameable, A. ii. 3.

Sānuvāsin, m., various reading instead of *Sāṇavāsin*, P. V. iii. 2; A. 177 ff.

sāpa (*śāpa*), m., a curse, V. V. A. 336.

sāpateyya (*svāpateya*), n., property, wealth, D. i. 142; ii. 180; Vin. i. 72; 274; J. A. i. 439[14]; 466[6]; Thig. 340; Thig. A. 240; J. A. v. 117[21] (*sāpateya*, var. read. *sāpatiyya*).

sāpattika, one who has committed a sin (see *āpatti*), Vin. i. 125[32].

sāpada (*śvāpada*), n., a beast of prey, J. ii. 126[17]; vi. 79[4].

sāpadesa, illustrated by figures of speech, D. i. 4; A. ii. 22; P. P. 58; Sum. i. 76.

sāpānadoṇī, M. ii. 183 = 152 (Comm. = *sunakhānaṁ pivanadoṇi*, a dog's trough).

Sāpūga, n., name of a Koliya village, A. ii. 194.

Sāpūgiya, m., a villager from Sāpūga, A. ii, 194.

sāpekha (*sa* + *apekṣā*), longing for, D. ii. 77.

I. *sāma* (*śyāma*), (1) black, dark, Vin. iv. 120 (*kāḷasāma*, dark blue [?]); M. i. 246 (different from *kāḷa*); J. A. vi. 187[12] (*~aṁ mukhaṁ*, dark—*i.e.*, on account of bad spirits); (2) yellow, of a golden colour, beautiful, J. A. ii. 44[20]; 45[2] (*migī*); v. 215[12] (*suvaṇṇa-sāmā*); 366[10] (*suvaṇṇa-vaṇṇa*); *sāmā*, f., *q.v.*

II. *Sāma*, m. (1) Name of a youth, the son of Dukūla, Mil. 123 ff.; 198 ff. (2) Name of a Nesāda, J. A. v 75 ff. (3) Name of a king of Benares, J. A. ii. 98[7] ff. (4) Name of a dog in the Lokantara Hell, J. vi. 247[16].

III. *sāma* (*śāman*), n., conciliation, D. ii. 288.

sāmaṁ, self, of oneself, Vin. i. 16; 33; iv. 121; D. i. 165; M. i. 383; ii. 211; S. ii. 40; iv. 230 f.; v. 390; S. N. 889; J. A. i. 150[18]; *sāmaññeva—i.e.*, *sāmaṁ yeva*, S. N., p. 101. On the etymology, see Pāli Gloss., p. 268 (contracted from *sayamaṁ* (Trenckner), *cf.* Michelson, 'Indog. Forsch.,' vol. xxiii., p. 235, N. 3 (= avest., *hāmā*; slav., *samz*).

Sāmagāma and °*maka*, n., a village among the Sakyas, A. iii. 309; M. ii. 243.

Sāmagāmasutta, n., the 104th Sutta of the Majjhimanikāya, M. ii. 243 ff.

sāmaggī (°*grī*), f., completeness, a quorum, Vin. i. 105; 106; meeting, communion, Vin. i. 132 f.; ii. 243; unanimity, concord, Vin. i. 97; 136; 357; ii. 204; J. A. i. 328[2]; It. 12.

sāmaggiya, completeness, S. N. 810; *sāmaggiya-rasa*, m., J. A. iii. 21[2] ('the sweets of concord'); *asāmaggiya*, adj., unpleasant, J. A. vi. 517[21] (Comm. on *asammodiya*).

sāmacca (*sāmātya*), accompanied by councillors and attendants, D. i. 110.

Sāmajātaka, n., 540th Jātaka, J. A. vi. 68 and ff.; ii. 50[13]; iii. 324[26]; iv. 90[3]; 276[4]; v. 21[3]; 312[16].

Sāmañcakāni, m., name of a Paribbājaka, A. v. 120; 121; S. iv. 261; Thag. 35; various readings, *Sāmaññakāni* and *Sāmaṇḍakāni*. The *Sāmañcakāni-saṁyutta* is the fifth book of the Saḷāyatanavagga of the Saṁyutta Nikāya, S. iv. 261 f.

I. *sāmaññā* (*sāmānya*), general, universal; n., unity, company, Mil. 163; °*-gata*, united, D. ii. 80; *-nāma*, n., a name given by general assent, Asl. 390.

II. *sāmaññā* (*śramaṇa+ya*), n., Sramaṇaship, D. i. 51 ff.; M. i. 281 ff.; S. v. 25; A. ii. 27 = It. 103; Dhp. 19 f.; 311; Sum. i. 158; adj., in accordance with true

Samaṇaship, A. i. 142; *-tā*, f., the same, Dhp. 332; *-ttha* (*-artha*), m., the aim of Samaṇaship, D. i. 230; M. i. 271; S. ii. 15; iii. 93; J. A. i. 482[23]; *-phala*, n., advantage resulting from Samaṇaship, fruit of the life of the recluse, D. i. 51 ff.; more especially the fruition of the four stages of the path *sotāpatti-*, *sakadāgāmi-*, *anāgāmi-*, and *arahatta-phala*, S. v. 25; Dh. S. 1016; Asl. 423; Mil. 344; 358; Sum. i. 158; three *sāmaññaphalas*, K. V. 112.

Sāmaññakāni, see *Sāmañcakāni*.

Sāmaññaphalasutta, n., the second Sutta of the Dīgha Nikāya, D. i. 47 and ff.; *suttanta*, m., the same, J. A. i. 509[32].

sāmaññera, see *sāmaṇi*.

sāmaṇaka, worthy of a Samaṇa, Mah. xxx. 37; *assāmaṇaka*, unworthy of a Samaṇa, Vin. i. 45.

sāmaṇera, m., fem. *-rī* (*śrāmaṇera*), a novice, Vin. i. 62 ff.; iv. 121; S. ii. 261; Mil. 2; are not present at the recital of the Pātimokkha, Vin. i. 135; *sāmaṇerapēsaka*, m., superintendent of Sāmaṇeras, Vin. ii. 177; f., also *~ā*, A. iii. 276.

Sāmaṇḍakāni, see *Sāmañcakāni*.

sāmattha (*samartha*), able, J. A. ii. 29[12].

sāmatthiya (*sāmarthya*), n., ability, Mah. xxxvii. 243.

sāmanta, neighbouring, bordering, D. i. 101; J. A. ii. 21[9]; iv. 124[28]; connected with, M. i. 95; abl. *sāmantā*, in the neighbourhood of, D. ii. 339; loc. *sāmante*, the same, J. A. iv. 152[15] = Dhp. A. 222[20] (*Kapila-vatthu-°*).

sāmaṇika (ts.), temporary, S. N. 54; see *sāmāyika*.

sāmalatā (*śyāma°*), f., the creeper Ichnocarpus, J. A. i. 60[14].

Sāmavatī, f., see *Sāmāvatī*.

Sāmaveda, m., name of a Veda, Sum. i. 247.

sāmā, f. (see *sāma*, *sāmalatā*, and *sāmāka*), J. A. iv. 92[5] (*bhisa-sāmā*. Comm. *bhisāni ca sāmāka ca*); the Priyangu creeper, J. A. i. 500[19].

Sāmā, f. (1) One of the principal female disciples of the Buddha Kakusandha, J. A. i. 42[26] (B. xxiii. 21 has *Samā*); (2) a Therī, the author of Thig. 37 and ff.;

Ap. in Thig. A. 45: (3) a gaṇikā in Benares, J. A. iii. 59 ff.

sāmāka (*śyāmāka*), m., a kind of millet (*Panicum frumentaceum*), D. i. 166; M. i. 78; 156; A. ii. 206; P. P. 55; J. iii. 144[25]; 371[24]; Nett. 141.

sāmājika, m., a member of an assembly, Dāṭh. iii. 27.

sāmādhika, consisting in concentration, S. i. 120.

sāmāmigī, f., a black hind, J. A. ii. 44[21].

sāmāyika (ts.), (1) on a friendly footing, in agreement, M. iii. 110; Mil. 22; (2) occurring in due season, timely, Mil. 302 f.; 305; (3) temporary, A. iii. 349 ff.; cf. *sāmayika*.

Sāmāvatī, f., one of the wives of King Udena of Kosambī, A. i. 26; iv. 348; Ud. 79; Thig. A. 44 f.; Dhp. A. 153; 167; 173; 175; 177 ff.

sāmi, J. A. v. 489[32], read *sāri*.

sāmika (*svāmika*), m., lord, owner, M. i. 27; J. A. i. 194[7]; husband, Vin. iii. 137; J. A. i. 307[8]; ii. 128[9]; A. ii. 58 f.; *assāmikaṃ karoti*, Sum. on D. xiv. 1, 37; *sassāmika*, having a master, Dhp. A. 364[9].

Sāmidatta, m., name of a Thera, the author of Thag. 90.

sāmiddhikara, causing opulence, Saddhammop. 442.

sāmin (*svāmin*), m., lord, master, husband, S. N. 83; Mah. xxxvii. 241; Sum. i. 261; cf. *suvāmin*; *sāminī*, f., wife, Mah. v. 43; *assāmin*, not mastering, Mil. 253; voc. *sāmi*, J. A. ii. 159[2], etc.; nom. *sāmī*, Vin. i. 303, 307 (owner); f. *sāminī*, J. A. v. 297[9].

sāmiya, m., husband, J. A. i. 352[29]; see *sāmika*.

sāmivacana, n., the genitive case, J. A. i. 185[6]; v. 42[3] (*karaṇatthe*); iii. 98[18] (*upayogatthe*).

sāmisa (°*ṣa*), carnal, D. ii. 298 = M. i. 59; A. i. 81. Opp. to *nirāmisa*, spiritual.

sāmīcī, f., right, proper course, Vin. iii. 246; D. ii. 104; A. ii. 56; 65; S. v. 261; 343; *-kamma*, n., proper act, homage, Vin. ii. 22; 162; 255; A. i. 123; ii. 180; J. A. i. 218[5]; 219[11]; Mil. 8.

sāmukkaṃsika (*sāmutkarṣika*), principal, best, Vin. i. 16 18; D. i. 110; M. i. 380; A. v. 194; Sum. i. 277; Asl. 9; Thig. A. 137.

sāmudda, n., sea salt, Abhidh.; Vin. i. 202[6].

sāmuddika (*sāmudrika*), seafaring, D. i. 222; S. iii. 155; A. iv. 127.

sāy (*svad*), to taste, eat; *sāyati* (pres.), Vin. ii. 121; *sāyita* (p.p.p.), tasting, D. i. 70; ii. 95; 292; Mil. 378; *sāyanīya*, savoury, Vin. i. 44; *sāyitvā* (ger.), S. iv. 176.

sāya, m., evening; *sāyaṁ*, at night, Vin. iii. 147; J. A. ii. 83[10]; *sāya-pātaṁ*, evening and morning, late and early, D. ii. 188; Mil. 419; J. A. i. 432[5]; Vin. ii. 185 (*sāyaṁ-pātaṁ*); *sāya-tatiyaka*, *i.e.*, evening-third, thrice a day, the third time at night, D. i. 167; A. v. 263; 266; 268; *sāyamāsa*, m., supper, J. A. i. 297[26]; v. 461[16]; *sāyaṁ*, quasi-nominative; *sāyaṁ ahosi*, J. A. vi. 505[6]; *atisāyaṁ*, too late, J. A. ii. 362[12]; v. 94[3]; *sāyataraṁ*, later in the evening (compar.), J. A. vi. 366[24].

sāyaṇha (*sāyāhna*), m., evening, J. A. i. 144[4]; *-samayaṁ*, at evening time, D. ii. 205; M. i. 147; S. N., p. 61; Vin. i. 21; *sāyaṇhe* (cor.), J. A. i. 144[4], 237[11]; *atisāyaṇho* (nom.), late evening, J. A. vi. 540[17]; *sāyaṇha-samaye*, J. A. i. 279[5]; °*-kāle*, the same, J. A. iv. 120[9].

I. *sāyana*, n., taste, Abh. S. iii. 6.

II. *sāyana*, m., the Na tree, J. A. vi. 535[10] (*vāraṇā sāyanā* = *nāgarukkhā*, Comm., *ibid.*, 535[24], var. read. *rāyana*).

sāyikā (*śā*°), f., lying, sleeping, Dhp. 141; Thag. 501 = Mil. 367.

sāyin (*śāyin*), lying, Dhp. 325.

sār, 10, see *sar*.

sāra, essential, most excellent, strong, A. ii. 110; Vin. iv. 214; J. A. iii. 368[18]; P. P. 53; m., the innermost, hardest part of anything, the heart or pith of a tree, M. i. 111; J. A. i. 331[20]; Mil. 413; most excellent kind of wood, Vin. ii. 110; D. ii. 182; 187; *sattasārā*, the elect, the salt of the earth, M. iii. 69; substance, essence, choicest part (generally at the end of comp.), Vin. i. 184; A. ii. 141; S. iii. 83; 140; S. N. 5; 330; 364; Dhp. 11 f.; *sāre patiṭṭhito*, established, based, on what is essential, M. i. 31; A. ii. 183; value, Mil. 10; *appasāra*, of small value, D. ii. 346; *asāra*, worthless, S. N. 937;

nissāra, the same, Dhp. A. 136[26] (°-*bhāra*, m.); J. A. ii. 163[5] (pithless); *mahāsāra*, of high value, J. A. i. 384[20].

I. *sāraka*, mfn. (at the end of comp.), having anything for the most essential, Mil. 133; *a-sāraka*, rotten (said of wood), J. A. ii. 163[23] = Dhp. A. 146.

II. *sāraka*, m., a messenger, Dhp. A. 434[16].

III. *sāraka*, in the comp. *kaṭa-sāraka* (m. [?]), a mat, Dhp. A. 187[25]; J. A. 248[25] (var. read.); iv. 474[2]; v. 97[15] (cf. *osāraka*).

sāragandha, m., the odour of the heart of a tree, Dh. S. 625; Dhp. A. 253.

sāragabbha, m., a treasury, J. A. iii. 408[9]; v. 331[26].

sāragavesin, mfn., searching for hard wood, M. i. 111, 233; *sārapariyesana*, n., the same, *ibid.*

Sāragga, m., an Upāsaka, A. iii. 451.

sārajj (*sam* + *raj*), 1, to be pleased with, to be attached to; *sārajjati* (pres.), A. i. 260; S. ii. 172; iii. 69 f.; iv. 10 ff.

sārajja, n., timidity, Mil. 24; 72; 196; J. A. i. 334[3]; ii. 66[16]; *nissārajja*, undaunted, J. A. i. 274[10].

sārajjanā, f., infatuation, feeling infatuated, Dh. S. 389; J. A. v. 446.

sārajjāyati (denom. of *sārajja*), embarrassed, perplexed, ashamed, S. iii. 92; A. iv. 359.

sārajjitatta, n., infatuation, the state of being infatuated, Dh. S. 389.

sāraṇā, f., reminding, remonstrating with, Vin. v. 158; 164.

sāraṇiya, see *sārāṇīya*.

sāratta, impassioned, enamoured, passionately devoted, Vin. iii. 118; M. ii. 160; 223; S. i. 74; 77; Dhp. 345; J. i. 288[13]; ii. 140[17]; *asāratta*, unattached, S. N. 704.

sārattha, m. (*sārārtha*), the quintessence or the meaning of the essential points of anything (as a book), see foll.

Sāratthadīpanī, f., name of a commentary on the Vinaya Piṭaka, ascribed to Sāriputta, G. V. 61; 65; 71; 75; S. V. 17.

Sāratthappakāsinī, f., name of Buddhaghosa's commentary on the Saṁyutta Nikāya, G. V. 59; 68.

Sāratthamañjūsā, f., a name of a Tīkā on the Anguttaraṭṭhakathā by Sāriputta, G. V. 61; 71.

Sāratthasaṅgaha, m., name of a commentary by Buddhapiya, G. V. 72; Sās. 23.

sāratthika, mfn., wishing hard wood, M. i. 111 = i. 233.

sārathi, m., charioteer, coachman, D. ii. 178; 254; S. i. 33; v. 6; S. N. 83; J. i. 180[2]; J. A. i. 59[6]; *assadammasārathi*, a coachman by whom horses are driven, M. i. 124; S. iv. 176; *purisadammasārathi*, a coachman of the driving animal called man, Vin. i. 35; D. i. 49; S. N., p. 100; It. 79.

sārada, autumnal—*i.e.*, originating from last autumn (= year) = a year old, still new or fresh, said of seed that will ripen or is able to sprout; hence *a-sārada*, that is not able to sprout = too old, and *vi-sārada* (*q.v.*), who has far surpassed the age of a year, metaph. of persons who have surpassed childhood = wise, skilful; hence again *vesārajja* and *sārajja* (uncertainty, timidity, etc.), *cf.* sa. *śārada*, modest, shy, deficient [Lexicogr.]; *a-sārada* is found D. ii. 353[5] and S. v. 379 (text, *asārāni*), cf. *vīta-sārada* (said of the Buddha), D., chap. xxxii.; A. ii. 24; A. i. 135; D. ii. 354; S. iii. 54 (text, *sārāda*); v. 380 (text, *sārāni*); Mil. 255.

sārada (*śā°*), m., the autumn, Dhp. 149.

Sāradassin, m., name of a Thera, Sās. 160.

sāradāru, n., strong, durable wood, J. A. ii. 68[16].

sāradika (*śā°*), autumnal, Vin. ii. 41; Dhp. 285 = J. i. 183[17]; V. V. lxiv. 17.

sāraddha (*saṁrabdha*), violent, angry, A. i. 148; 282; S. iv. 125; M. i. 21.

sārana, going, Asl. 133.

Sārandada, n., name of a shrine at Vesāli, D. ii. 75; 102; 118; A. iii. 167 f.; iv. 16; 20; 309; S. v. 259 f.; Ud. 62.

sārabhaṇḍa(*ka*), n., a bundle of one's best things, J. A. ii. 225[5-19].

sārabhūmi, f., good soil, J. A. ii. 188[5].

sāramañjūsā, f., a box made of choice wood, J. A. iv. 335[19].

sāramaya, being of hard or solid wood, J. A. iii. 318[11] (Comm. *sāramkkhamaya*, 'of *sāra* wood'—Transl.).

sārameya, m., a dog, Mahābodhiv. 111.

I. *sārambha*, m., (1) impetuosity, anger, A. i. 100; 299; ii. 193; M. i. 16; Dhp. 133; S. N. 483; J. iv. 26[19]; Mil. 289; (*sa-sārambha*) (2) quarrel, J. A. ii. 223[4]; v. 141[32]. Name of an ox in the Sārambhajātaka, J. A. i. 375[2].

II. *sārambha* (*sa-ārambha*), involving killing or danger to living creatures, Vin. iii. 149; A. ii. 42 f.

Sārambhajātaka, n., the 88th Jātaka, J. A. i. 374 f.

sārambhin, impetuous, J. iii. 259[23].

Sāravaṁsin, m., the name of a Thera, Sās. 163.

sāravat, mfn., valuable, having kernel or pith (said of grain or trees), A. iv. 170 (synom. *daḷha*, opp. *palāpa*); S. v. 163; M. i. 111 = 233.

sārasa, m., a crane, V. V. A. 57; 163.

sārasūci, f., a needle made of hard wood, J. A. i. 9[15].

sārāga, m., affection, infatuation, Vin. ii. 258; M. i. 17; 498; A. i. 264, S. iii. 69 f.; 93; Dh. S. 1059; 1230; cf. *saṁrāga*.

sārāgin, attached to, M. i. 289 (*sukha-°*); *sukha-sārāgita*, f., *ibid.*, impassioned.

sāraṇīya, courteous, polite, friendly; *sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisar*, to exchange compliments of greeting and courtesy, D. i. 52; M. i. 16; *sāraṇīya dhamma*, a friendly state which advances unity and conciliation, M. i. 322; ii. 250; Asl. 294. For derivation, see Trenckner, 'Pāl. Misc.,' p. 75.

sārāḷa, read *sārada*, S. iii. 54.

sārādāyin, acquiring what is essential, S. iv. 250.

sāri, m., chessman, Sum. i. 85.

sārikkha (*sādṛkṣa*), similar, Kacc. 324.

sārin, wandering, J. A. v. 15[27]; *aniketasārin*, wandering about houseless, S. N. 844; 970; *anokasārin*, wandering homeless, Dhp. 404; S. N. 628; *diṭṭhisārin*, a partisan of certain views, S. N. 911; *vaggasārin*, joining a party, a partisan, S. N. 871; 800; 912.

Sāriputta, m., (1) one of the chief disciples of the Buddha,

often mentioned together with *Moggallāna*; the reputed author of Thag. 981–1017, originally a follower of Sañjaya, but converted by Assaji, Vin. i. 39 ff.; 82 f.; 214; 289; 308; 354 ff.; ii. 15; 140; 160; 212, etc.; D. ii. 81 f.; M. i. 13 ff.; A. i. 23; iii. 149, etc.; S. i. 34, etc.; S. N. 557; p. 121; 176; Ud. 3, etc.; K. V. 257, etc., J. A. i. 391[21], etc.; Mil. 95, 231, etc.; Sum. i. 15, etc.; Asl. 9, etc.; V. V. A. 33, etc.; *Sāriputta-Moggallānā*, D. ii. 5, 52; A. i. 88; ii. 164, etc.; J. A. i. 406; ii. 107[6], etc.; (2) name of a thera, author of Līnatthapakāsinī, Westerg. Cat. 25.

Sāriputtasaṁyutta, n., the seventh book of the Khandha Vagga of the Saṁyutta Nikāya, S. iii. 235 and ff.

sārīrika (*śā°*), connected with the body, bodily, M. i. 10: A. ii. 153; n., bodily relics, Mil. 341.

sāruppa, fit, suitable, proper, Vin. i. 39; 287; D. ii. 277; S. iv. 21 ff.; J. A. i. 65[11]; 362[9]; Asl. 294; S. N. 368; p. 79; 97; 104. *a-sāruppa*, mfn., J. A. iv. 404[17]; n., Dhp. A. 271 (opp. *khalita*); *paribbājaka-s°*, as befits a Wanderer, J. A. v. 228.

Sāropamasutta, n., two Suttas of the Majjhima Nikāya, the 29th and 30th of the whole collection, the former, the *Mahāsāropamas.*, M. i. 192 and ff.; the latter, the *Cūḷasāropamas.*, M. i. 198 and ff.

sāropin, mfn., healing, curative, M. ii. 257 (*vaṇa-°*).

I. *sāla*, m., a Sal tree (*Shorea Robusta*), M. i. 488; D. ii. 134; A. i. 202; Dhp. 162; *-vana*, m., a Sal grove, D. ii. 134; M. i. 124; S. i. 157.

II. *Sāla*, m., one of the first disciples of the Buddha Paduma, B. ix. 21; J. A. i. 36[25].

sālaka (*śyā°*), m., a brother-in-law, used as a term of abuse, J. ii. 268[1].

sālakakimi, m., a kind of worm, Mil. 312.

Sālakajātaka, n., the 249th Jātaka, J. A. ii. 266 and ff.; iii. 197[23].

Sālakalyāṇi, f., the Bodhi tree of the Buddha Kondañña, J. A. i. 30[15]; *-ṇikā*, f., the same, B. iii. 31.

sālamāḷaka, m., an enclosure of Sal trees, J. A. i. 316[8].

Sālarukkha, m., the Bodhi trees of the Buddhas Padumuttara (B. xi. 25 *Salaḷo*) and Vessabhu (B. xxii. 24 *Mahāsāla*) respectively, J. A. i. 37[22], 42[14].

Sālavatikā, f., a village in the Kosala country, D. i. 224; 227.

Sālavatī, f., a courtesan, mother of Jīvaka Komārabhacca, Vin. i. 268 ff.

sālā, f., a hall, large room, house, hospice, J. A. i. 187[2]; 199[16]; 466[25]; ii. 15[27]; *aggi-s*, a fire-room, Vin. i. 25; *udapāna-s*, a shed over the well, Vin. i. 139; ii 122; *upaṭṭhāna-s*, a service hall, Vin. i. 49; 139; ii. 153; 208; 210; S. v. 321; J. A. i. 160[27]; *kaṭhina-s*, a hall for the Kaṭhina, Vin. ii. 117; *gilāna-s*, a sick-room, S. iv. 210; *jantāghara-s*, a hall in the bath-room, Vin. i. 140; ii. 122; 220; *pāniya-s*, a water-room, Vin. ii. 153; *hatthi-s*, an elephant stable, Vin. i. 345; ii. 194; J. A. i. 187[23].

Sālā, f., a Brāhmaṇa village in Kosala, M. i. 285; S. v. 144.

sālākiya (*śālākya*), n., ophthalmology, D. i. 12; 69; Sum. i. 98.

sāli (*śāli*), m., rice, D. i. 105; ii. 293; M. i. 57; A. i. 32; 145; S. v. 10; 48; J. A. i. 66[19]; 178[22]; v. 37[23]; Mil. 251; S. N. 240 f.; pl. °*-iyo*, J. A. i. 325[5]; gen. pl. °*-inaṁ*, J. A. vi. 510[2].

sālika, belonging to rice, Dhp. A. 126.

sālikā (*sārikā*), f., a kind of bird, S. i. 190 = Thag. 1232; J. A. v. 110[12]; compare *saḷikā*.

Sālikedārajātaka, n., the 484th Jātaka, J. A. iv. 276 and ff.

sālikkhetta (*śālikṣetra*), n., a rice-field, A. i. 241; Dhp. A. 126.

sālittaka, n., slinging stones, throwing potsherds, etc., P. V. 68; P. V. A. 285; J. A. i. 418[4].

Sālittakajātaka, n., the 107th Jātaka, J. A. i. 418 and ff.

sālin (*śālin*), having, possessing, Dāṭh. i. 9.

Sālindiya, m. and n., a Brāhmaṇa village to the east of Rājagaha, J. A. iii. 293[17]; 298[17]; iv. 276[12]; 276[14]; 279[15].

sālibhojana, n., rice food, J. A. i. 178[22].

sāliya or *sāliyā*. (1) The maina bird (= *sālikā*), J. A. iii. 203[17]; *sāliya-chāpo* (a young bird of that kind), and iii. 202[21]; *sāliya-cchāpo* (*i.e.*, *sāliyā*, f., which is probably

the right form); *madhu-sāliyā*, J. A. v. 8[19]; (=suvaṇṇa-sālika-sakunā, Comm., p. 9[11]); J. A. vi. 199[10] (*sura-sāliya-°*); J. A. vi. 425[25-26]. (*Sāliya-vacana*, the story of the maina bird, var. read. *suva-khaṇḍa*, a section of the 546th Jātaka, but *sāḷiyā*, *sālikā*, *sāliyā* is not a parrot.)

(2) Name of a bull, J. v. 104[16]; 105[2]; J. A. v. 104[13].

Sāliyajātaka, n., the 367th Jātaka, J. A. iii. 202 and f.

Sālissara, m., name of an Isi, J. v. 151[28]; J. A. iii. 463 ff. v. 133[10; 13].

sālūka (*śā°*), n. (1) The edible root of the water-lily, Vin. i. 246 (text wrongly *sāluka*, J. A. vi. 563[7] and Abhidhānapp. 688 have the same spelling; but Subhūti, in the Abh. Sūci i., has *sālūka*).

(2) m., name of a pig, J. A. ii. 419[15] f.

Sālūkajātaka, n., the 286th Jātaka, J. A. ii. 419 f.

sālūra, m., a dog, J. A. iv. 438[16] (*°-saṅgha=sunakhagaṇa*, Comm.).

Sāleyyaka, m., inhabitant of Sālā, M. i. 285; 400.

sāloka, m., light; *sāloke ṭhā*, to expose oneself for view in an opened door, Vin. ii. 267.

sālohita, m., a kinsman, a blood relation, usually together with *ñāti*, Vin. i. 4; D. ii. 26; 345; A. i. 139; 222; ii. 115; S. N., p. 90; p. 101.

sāv (*śrāv*), 10, see *su* (*śru*), J. vi. 486[22].

sāva (*srāva*), m., juice, V. V. A. 186.

sāvaka (*śrāvaka*), m., a hearer, disciple (never an Arhant), D. i. 164; ii. 104; A. i. 88; M. i. 234; S. ii. 26; It. 75 f.; 79; J. A. i. 229[5]; fem. *sāvikā*, D. ii. 105; S. iv. 379; A. i. 25; 88. (*Cf.* ariya-°, *agga-°*, *mahā-°*.)

sāvakatta (*śrāvakatva*), n., the state of a disciple, M. i. 379 f.

sāvakasaṅgha, m., the congregation of the eight Aryas, M. ii. 120; S. i. 220 (*cattāri purisayugāni aṭṭha purisapuggata*); ii. 79 f.; It. 88.

sāvajja (*°dya*), blameable, faulty, D. i. 163; ii. 215; M. i. 119; P. P. 30; 41; n., what is censurable, sin, J. A. i. 130[24]; Mil. 392.

sāvajjatā, f., guilt, Mil. 293[17].

sāvaṭa, n., name of a certain throw in playing with dice, J. A. vi. 281[12] (var. read. *sāraṭṭa*).

sāraṭṭa (*sa+āvarta*), containing whirlpools, It. 114.

Sāvatthi (*Śrāvasti*), f., the capital of the Kosala kingdom, Vin. i. 83; 88 f.; D. i. 178, etc.; M. iii. 271; A. i. 1, etc.; S. i. 1, etc.; S. N., p. 17, etc.; Ud. 3, etc.; J. A. i. 77[4], etc.

sāvana (*śrāvana*), n., hearing, Saddhammop. 67.

sāvasesa (°*śeṣa*), wherewith there is a remainder, incomplete, of an offence which can be done away, Vin. i. 354; ii. 88; v. 153; A. i. 88.

sāvi (*śrāvidh*), m., a porcupine, J. A. v. 489[32] (MSS. *sāmi* and *sāsi*, compare Manu v. 18).

sāvittī, f., the Vedic verse Sāvitrī, S. N. 457; 568=Vin. i. 246 (*Sāvitthī*).

sāvetar (*śrāvayitṛ*), m., one who makes others hear, who tells, D. i. 56.

sās (*śās*), to teach, to command; to tell; *satthaṁ* (p.p.p.), it has been told, J. ii. 298[23] (various reading *sitthaṁ*); pres. *sāsati*, J. A. vi. 472[22] (dūtāni s., sends messages =*dute pesesi*, Comm.); inf. *sasituṁ* (with ă), J. A. vi. 291[8] (=*anusāsituṁ*, Comm.).

sāsa (*śvāsa*), m., asthma, A. v. 110; J. vi. 295[19].

sāsaṅka (*sās*°), dangerous, Thig. 343; Thig. A. 241; J. A. i. 154[12]; Mil. 351.

sāsana (*śā*°), n., order, message, J. A. i. 60[22]; 328[15]; ii. 21[11]; Dhp. A. 107; 157; the doctrine of the Buddha, Vin. i. 12; D. i. 110; ii. 206; S. N. 482, etc.; J. A. i. 116[23]; *-kara*, complying with one's order and teaching, M. i. 129; *-kāraka*, the same, S. N. 445; *-kārin*, the same, A. ii. 26; *susāsanaṁ dussāsanaṁ*, J. A. i. 239[14] (English transl.: 'true and false doctrine,' 'good and bad news').

Sāsanapaveṇi, f., name of a work, Sās. 56; 60.

Sāsanuddīpikā, f., name of a work, Sās. 130.

sāsapa (*sarṣapa*), m., a mustard seed, S. ii. 137; v. 464; S. N. 625; 631; p. 122; Dhp. 401; Sum. i. 93; *-kuṭṭa*, n., mustard powder, Vin. i. 205; ii. 151.

sāsava, connected with Āsavas, co-intoxicant, Dh. S. 990; 1103; A. i. 81; Nett. 80.

sāha, m., six days (cf. *chāha*), J. A. vi. 80[7] (= chadivasa, Comm.).

sāhatthika, mfn., J. A. i. 168[15]; Asl. 97, with one's own hand.

sāhaṁ, abbreviation of *so ahaṁ*.

sāhasa, violent, hasty, S. N. 329; n., violence, acts of violence, S. N. 943; Mah. vi. 39; *asāhasena*, without violence, not arbitrarily, Dhp. 257; J. vi. 280[12].

sāhasaṁ, adv., J. A. vi. 358[29] (= *sāhasena sāhasikaṁ kammaṁ katrā*, *ibid.* 359[3]); *asāhasaṁ*, adv. = *asāhasena*, J. A. iii. 319[20] (Comm. *sāhasiyataṇhāya*, *ibid.* 320[2], if we have not to read here *sāhasiyā taṇhāya*, from *sāhasī*, f.).

sāhasa-kiriyā, f., violence, J. A. iii. 321[3].

sāhasika, brutal, violent, J. A. i. 187[9]; 504[18]; ii. 11[8].

sāhasiyakamma, n., a brutal act, J. A. i. 412[15].

sāhāra, together with the subject territory, D. ii. 96.

sāhin, enduring, It. 32.

sāhu (*sādhu*), good, well, Vin. i. 45; S. i. 8; P. P. 71 f.

sāhuḷacīvara, n., a coarse cloth, M. i. 509 (compare Deśī-nāmamālā viii. 52; J. P. T. S., 1891, 5, and Prakrit *sāhulī*, Z. D. M. G., xxviii., p. 415).

sāhuneyyaka (*sa* + *āhu*°), worshipped, A. ii. 70; It. 110.

sāhunna, a strip of ragged cloth, P. V. 34; P. V. A. 173; J. P. T. S., 1891, 5; various reading, *sāhunda*.

sāḷava (*ṣāḍava*), m., sweets, taste, Asl. 320.

sāḷika, m., a bird, J. vi. 421[3]; *sālikā*, f., the Maina bird, J. i. 429[28]; vi. 421[3]; *sāḷiyā*, the same, J. vi. 425[25]; compare *sālikā*.

Sāḷha, m. (1) Name of one of the principal Bhikkhus at the second Council, Vin. ii. 302 ff.; A. i. 193; ii. 200; Smp. 294 ff.; Dīp. iv. 49; v. 22; Mah. iv. 28 ff.; (2) a Bhikkhu who died at Nādikā, D. ii. 91; V. v. 356 f.; (3) *S. Migāranattā*, a Bhikkhu, Vin. iv. 211 ff.

I. *si* (*śri*), 1, to go to, to take refuge to; *sayāmi* (pres.), Mah. vii. 63; *sita* (p.p.p.), reclining, resting, depending on, attached, clinging to, D. i. 45; 76; ii. 255; M. i. 364; c. 100; J. v. 453[2]; S. N. 229; 333; 791; 944; 1044.

II. *si*, to bind; pres. *sinoti*, Asl. 219[23]; p.p.p. *sita* (confounded with *sita* = sa. *śrita*, see I. *si*).

Siṁsaka, a tree, red sandal wood, J. A. vi. 536[2] (sevāla-°).

siṁsapā (*śiṁśapā*), f., the tree Dalbergia Sisu, S. v. 437; Siṁsapā-groves are mentioned near Āḷavi, A. i. 136; near Setavyā, D. ii. 316 ff.; and near Kosambi, S. v. 437.

Siṁsapāranavagga, m., the fourth chapter of the twelfth book of the Mahāvagga of the Saṁyutta Nikāya, S. v. 437 and ff.

siṁsare, see *sar*.

sikatā, f., sand; *suvaṇṇas.*, gold dust, A. i. 253.

sikkandati, see *sand*.

sikāyasa-maya, mfn., made of tempered steel (said of swords), J. A. vi. 449[12] (*cf.* Note of the Trans., p. 546).

sikkā (*śikyā*), f., string, string of a balance, Vin. ii. 110; 131; J. A. i. 9[16]; ii. 399[22]; iii. 13[18] (text, *sikkhā*); K. V. 336 f.

sikkh (*śikṣ*). (1) To learn, to train oneself; usually combined with the locative, thus *sikkhā-padesu s.*, to train oneself in the Sikkhāpadas, D. i. 63; 250; It. 96; 118; also with the dative, indicating the purpose; thus, *vinayāya s.*, to train oneself to subject, S. N. 974; the thing acquired by training is also put in the accusative; thus, *nibbānaṁ s.*, to learn, to train oneself towards Nibbāna, S. N. 940; Mil. 10; *sikkhati* (pres.), D. i. 63; It. 96; S. iv. 176; *sikkheyyāsi* (opt.), Mil. 10; *sikkheyyāma* (opt.), D. ii. 245; *sikkhema* (opt.), S. N. 898; *sikkhe* (opt.), S. N. 974; *sikkheyya* (opt.), S. N. 930; *sikkhissāmi* (fut.), Vin. iv. 141; *sikkhissāmase* (fut.), S. N. 814; *sikkhato* (pres. part. gen.), S. N. 567; *sikkhamāna* (pres. part. m.), training oneself, Vin. iv. 141; D. ii. 241; It. 104; 121; *sikkhamānā*, f., a young woman undergoing a probationary course of training in order to become a nun, Vin. i. 135; 139; 145; 147; 167; iv. 121; S. ii. 261; *sikkhitabba* (fut. part. pass.), M. i. 123; D. ii. 138; Mil. 10; *sikkha*, that ought to be learnt, Mil. 10; (2) to want to overcome, to try,

tempt, D. ii. 245; *sikkhituṁ* (inf.), Vin. i. 270[3]; *sikkhitvā* (ger.), Mil. 219[4]; *sikkhita* (p.p.p.), Mil. 401[10]; *sikkhāpeti* (caus.), to teach, to train, J. A. i. 162[26]; 187[13]; Sum. i. 261; Mil. 32.

sikkhana, n. training, study, J. A. i. 58[25].

sikkhā (*śikṣā*), f., study, training, discipline, Vin. iii. 23; D. i. 181; A. i. 238; S. ii. 50; 131; v. 378; Dh. S. 1004; *sikkhaṁ paccakkhātaka*, m., one who has abandoned the precepts, Vin. i. 135; 167, etc.; (compare *sikkhā-paccakkhāna*, n., Vin. ii. 279, and *sikkhaṁ apaccakkhāya*, Vin. iii. 24; *sakkhā apaccakkhātā*, ibid.); *tisso sikkhā*, S. iii. 83; Pts. i. 46 ff.; Mil. 133; 237; explained as *adhisīla-*, *adhicitta-*, and *adhipaññā-sikkhā*. A. i. 234 ff.; Nett. 126.

sikkhākāma, anxious for training, Vin. i. 44; D. ii. 101; S. v. 154; 163; A. i. 24; 238; *-tā*, f., anxiety for training, J. A. i. 161[7].

sikkhānisaṁsa, whose virtue is training, thoroughly in accordance with the discipline, A. ii. 243; It. 40.

sikkhānusantatavutti, whose behaviour is thoroughly in accordance with the discipline, Nett. 112.

sikkhāpaka, teaching, P. V. A. 252; Mil. 164.

sikkhāpada, n., a precept, D. i. 63; 146; 250; M. i. 33; A. i. 63; ii. 14; 195; S. ii. 224; v. 187; It. 96; 118; Vin. i. 102; ii. 95; 258; iii. 177; iv. 141; *pañca*, S. ii. 167; *cha*, Vin. iv. 342; *dasa*, Vin. i. 83; *dasasikkhāpadikā*, adopting herself to the ten precepts of a nun, Vin. iv. 343; *diyaḍḍha-sikkhāpadasata*, the Pātimokkha, A. i. 230; 234; Mil. 243.

sikkhāpana, n., teaching, Mil. 163.

sikkhāpanaka, teaching, J. A. i. 432[2].

sikkhāsamādāna, n., the taking upon oneself of the precepts, Vin. i. 146; Mil. 162.

sikkhāsājīva, n., system of training, Vin. iii. 23 f.; P. P. 57

Sikha Moggallāna, m., name of a Brāhmaṇa, A. ii. 232.

sikhaṇḍa, m., a lock of hair; a peacock's tail.

sikhaṇḍin (*śi°*), m. (1) A peacock, J. v. 406[3]; V. V. A. 163; also adj. (*a*) tufted, crested (as birds); J. A. v. 406[3];

vi. 539[5]; Thag. 1103 (*mayūra*); (*b*) with tonsured hair (as ascetics), J. A. iii. 311[18]. (2) Name of a brother of the Buddha Sikhin, Nett. 142. (3) A son of Mātali, D. ii. 268 (text, *Sikhaddhi*).

sikhara (*śi°*), m., the top, summit of a mountain, J. A. vi. 519[24]; Tel. 42; 95; Mil. 2; the point or edge of a sword, M. i. 243; S. iv. 56; crest, tuft, J. ii. 99[1]; (this is a very difficult reading; it is explained by the Comm. by *sundara* (elegant); Trenckner suggests *siṅgāra*, cf. ii. 98[23]); a bud, Thig. 382.

sikhariṇī (*śi°*), f., a kind of woman, probably with bristling hairs on the pudendum, Vin. ii. 271; iii. 129 (text, °*aṇī*).

sikhā (*śi°*), f., point, edge, M. i. 104; crest, top-knot, Sum. i. 89; J. A. v. 406; of flame, Dhp. 308; Asl. 124; of a ray of light, J. A. i. 88[30]; in the corn trade, the pyramid of corn at the top of the measuring vessel, Sum. i. 79; *-bandha*, m., top-knot, D. i. 7; *vatasikhā* (*tikkhā*, a raging blast), J. iii. 484[28]; *susikha*, mfn., with a beautiful crest, Thag. 211 (*mora*); 1136.

sikkhitar, m., a master, adept, proficient, professional, J. vi. 449[18]; J. A. vi. 450[13].

sikhin (*śi°*), m. (1) Fire, J. i. 215[1]; 288[13]. (2) N., peacock, S. N. 221; 687. (3) Name of a Buddha, B. xxi. 1 ff.; S. i. 155 ff.; ii. 9; A. i. 227; Vin. iii. 7; K. V; 203; J. A. i. 41[22] ff.; 94[11]; Sum. i. 60; Nett. 142. Mahābodhiv. 11.

sikhin, adj., mfn., crested, tufted, Thag. 22 (*mora*); J. A. ii. 363[17] (f., °*inī*).

sigāla (*śṛ°*), m., a jackal, D. ii. 295: S. ii. 230; 271; iv. 177 f. (text *siṅgāla*); iv. 199; J. A. i. 502[14]; *sigālī*, f., a female jackal, J. i. 336[12]; J. A. ii. 108[16]; Mil. 365.

Sigālajātaka, n., the 113th (J. A. i. 424 and ff.), 142nd (J. A. i. 489 and ff.), 148th (J. A. i. 501 and ff.), and 152nd (J. A. ii. 5 and ff.) Jātaka. At J. A. ii. 314[21] it denotes the Guṇajātaka.

Sigālavagga, m., the tenth part of the Dukanipāta of the Jātaka, J. A. ii. 242 and ff.

Sigālamātā, f., name of a Bhikkhunī, A. i. 25.

sigālika, belonging to a jackal, J. A. ii. 108[21]; J. A. iii. 113[22] (*°aṁ nādaṁ*, cf. *segalikaṁ*, A. i. 187, where the Copenhagen MS. has *sigālakaṁ* corrected to *segālakaṁ*); Trenckner quotes also *siṅgālaka*, n., the roar of a jackal, from D., chap. xxiv.

Siggava, m., name of the son of a minister from Pāṭaliputta, Vin. v. 2; 49; Dīp. iv. 46; v. 57 ff.; 80 ff.; Mah. v. 119 ff.; Asl. 32; Smp. 292; 298; 313; Sās. 13, etc.; Mahābodhiv. 104.

siggu, n. (*śigru*), name of a tree (Moringa), Abhidh.; J. A. iii. 161[17]; v. 406[15].

I. *siṅga* (*śṛṅga*), n., a horn, J. A. i. 57[26]; 149[19]; 194[12]; *°-dhamaka*, blowing a horn, Mil. 31.

II. *siṅga*, m., the young of an animal, calf, J. v. 92[21]; *cf.* Deśīnāmamālā viii. 31.

siṅgāra (*śṛ°*), m., love; *attano siṅgāratā*, f., the sense of its own daintiness, J. A. i. 184[25]; an elegant dress, finery, Mil. 2; mfn., elegant, graceful (thus read J. A. ii. 99[1]; *siṅgāra-bhāva*, m., the being elegant or graceful (said of a horse), J. A. ii. 98[23].

siṅgāla, m., various reading instead of *sigāla*, S. ii. 231, etc.: name of a householder, J. vi. 135[5].

Siṅgālapitā, m., the author of Thag. 18; *Siṅgālapitika*, the same, Thag., p. 4.

siṅgika, mfn., having horns, J. A. vi. 354[3] (*āvelita-°*, having twisted horns).

siṅgin (*śṛṅgin*), having a horn, Vin. ii. 300; clever, sharp-witted, false, Thag. 959; A. ii. 26; It. 112; *cf.* J. P. T. S., 1885, 53.

siṅginada (*śṛṅgi+nada*), m., gold, V. V. lxiv. 28; V. V. A. 284.

Siṅgiya, various reading instead of Piṅgiya, S. i. 35; 60.

siṅgila, m., a kind of horned bird, J. A. iii. 73[10].

siṅgiloṇakappa, m., the horn-salt license (possibly license as to ginger and salt), Vin. ii. 300; 306.

siṅgivaṇṇa (*śṛṅgivarṇa*), gold coloured, D. ii. 133.

siṅgivera (*śṛṅga°*), n., ginger, Vin. i. 201; J. A. i. 244[1]; Mil. 63; J. A. iii. 225[23] (*alla-°*); i. 244[1] (*adda-°*); *siṅgiveraka*, the same, J. A. iii. 86[2].

siṅgī (*śṛṅgī*), f., gold, Vin. i. 38; S. ii. 234; J. i. 84[18].

siṅgu, f. (?), a kind of fish, J. v. 406[32]; plur. *siṅgū*, J. A. vi. 537. According to Abhidh., *siṅgū* is *m*, and Payoga-siddhi gives it as *n*.

siṅgh, to get scent of, S. i. 204 = J. iii. 308.

siṅghāṭaka (*śṛṅgā°*), m., a plant, the *Trapa bispinosa*, J. vi. 530[14]; m. and n., a square, a place where four roads meet, Vin. i. 237; 287; 344; iv. 271; D. i. 83; A. ii. 241; S. i. 212; ii. 128; iv. 194; Mil. 62; 330; 365; aya-s°, M. i. 393; J. A. v. 45[25]; perhaps an iron chain or iron ring (in the shape of a square or triangle).

siṅghāṇikā (*śi°*), f., snot, D. ii. 293; M. i. 187; S. N. 196-198 = J. i. 148 (all MSS. of both books *-n-* instead of *-ṇ-*); Mil. 154; 382.

sic, to sprinkle, J. A. iii. 144[1]; Mah. xxxvii. 203; to bale out a ship, S. N. 771; Dhp. 369; *siñcasi* (pres.), J. A. v. 26[12]; *siñcituṁ* (inf.), J. A. vi. 583[27]; pass. *siccati*, Thag. 50 (all MSS. *siñcati*); *siñca* (imper.), Dhp. 369; *siñcamāna* (pres. part. m.), Mah. xxxvii. 203; *sitvā* (ger.), S. N. 771 = Nett. 6; *sitta* (p.p.p.), Dhp. 369; J. A. iii. 144[1]; *seceti* (caus.), to cause to sprinkle, Mah. xxxiv. 45; *siñcāpeti* (caus.), to cause to sprinkle, J. A. ii. 20[3]; 104[24].

sijjamāna (*sridyamāna*), boiling, J. A. i. 503[7] (cf. *sūd*).

I. *sita* (*śita*), sharp, Dāṭh. i. 32.

II. *sita* (*śrita*), see *si*.

III. *sita* (ts.), bound; *asita*, free, S. i. 134 (confounded with II. *sita*); *sātu-°*, Dhp. 341 (bound to pleasure); *taṇhā-°*, Mil. 248[10].

IV. *sita* (ts.), white, Dāṭh. iii. 4.

V. *sita* (*smita*), n., a smile, Vin. iii. 105; iv. 159; S. i. 24; ii. 254; Thag. 630.

sitākāra (*smita*), m., smiling, smile, J. A. i. 351[10].

sitta, see *sic* and *sinna*.

sittha (*siktha*), n., a lump of boiled rice, Vin. ii. 165; J. A. i. 189[14]; 235[9]; v. 387[8]; beeswax, *sitthatelaka*, n., oil of beeswax, Vin. ii. 107; 151; *maḍhusitthaka*, n., beeswax, Vin. ii. 116.

sitthāvakārakaṃ, adv., scattering the lumps of boiled rice, Vin. iv. 196.

sithila (*śi°*), loose, lax, bending, yielding, S. i. 49; 77 = Dhp. 346 = J. ii. 140[20]; J. A. i. 179[18]; ii. 249[10]; cf. *saṭhila*.

sithilahanu, m., a kind of bird, M. i. 429.

siddha, see *sidh*.

I. *siddhattha*, mfn., one who has completed his task, Mil. 214[28]; m., name of a Buddha, B. xvii. 1 ff.; J. A. i. 40[2;7]; Thig. A. 35; Mahābodhiv. 11; Gotama Buddha's name while a prince, J. A. i. 56 ff.; iv. 50[11]; 328[16]; vi. 479[15]; Dīp. iii. 47; Mahābodhiv. 27; 31 f.

II. *siddhattha*, m., mustard seed (= *°ka*), Abhidh. and Comm. on Dhp. 114.

siddhatthaka (*siddhārthaka*), m., white mustard, Ap. in Thig. A. 181.

Siddhatthika, m., name of a Buddhist sect, K. V. A. 5; 52; 94 ff.; 163 f.; Dīp. v. 54; Mah. v. 9; Mahābodhiv. 97.

siddhi, f., accomplishment, success, prosperity, Mah. xxix. 70; Saddhammop. 14; 17; 325; 469; *padasiddhi*, substantiation of the meaning of the word, Sum. i. 66; *nāmasiddhika*, who thinks luck goes by names, J. A. i. 401[28]; *appasiddhika*, unprofitable, fatal, etc., J. A. iv. 4[21]; 5[11] (*sāgara*); vi. 34[12] (*samudda*).

sid (*svid*), to boil (intr.); *sida pāke*, *sijjati*, etc. (Gramm.); part. *sijjamāna*, boiling, J. A. i. 503[7]; caus. *sedeti* (which see).

sidh, to be accomplished; *siddha* (p.p.p.), ended, accomplished, Mah. xxiii. 45; 78; successful, Mil. 247; cooked together (as drugs), Mil. 272; dressed, prepared (as food): *a-siddha-bhojana*, mfn., J. A. v. 201[27], cf. *siddha*, synon. to *pakka*, J. A. ii. 435[21]; m., a kind of semi-divine beings possessed of supernatural faculties, a magician, Mil. 120; 267.

sinā (*snā*), to bathe; *sināhi* (imper.), M. i. 39; *sināyituṃ* (inf.), M. i. 39; *sināta* (p.p.p.), M. i. 39; S. i. 169; 183; J. v. 330[3] (see *nahāyati*).

sināna (*snāna*), n., bathing, M. i. 39; S. i. 38; 43; iv. 118.

sināṇī, f., bath-powder (?), M. ii. 46; 151; 182.

Sinisāra, m., son of the third Okkāka, Sum. i. 258.

sinih (*snih*), 4, to feel love, to be attached; *siniyhati* (pres.), Asl. 192; *siniddha* (p.p.p.), oily, greasy, J. A. i. 481[1]; smooth, glossy, J. i. 89[23]; resplendent, charming, Thig. A. 139; softened, affectionate, J. A. i. 10[25]; Mil. 229; 361; *sinehayati sineheti* (caus.), to soften, make tender, Mil. 172; *sinehaniya*, softening, pleasant, Mil. 172; *siniddha* (p.p.), made soft, Vin. i. 279.

Sineru, m., the Mount Meru, A. iv. 100; 102 f.; v. 59; S. ii. 139; iii. 149; v. 457 f.; J. A. i. 48[1], etc.; P. V. A. 138; V. V. A. 125; Sum. i. 37; Asl. 298; K. V. 46; 49 ff.; 620; Mil. 101; 118; 224; Mah. xxxi. 53; cf. *Neru* and *Meru*.

sineha (*sneha*), m., viscidity, unctuous moisture, sap, D. i. 74; S. i. 134; A. 223 f.; J. A. i. 108[18]; Dh. S. 652; oil, Tel. 74; *bahusineha*, oily, fat, J. A. ii. 44[3]; affection, love, desire, S. N. 36; 209; 943; J. i. 190[6]; J. A. ii. 27[24].

sinehaka, m., a friend, Mah. xxxvi. 44.

sinehana, n., oiling, softening, Mil. 229.

sinehita, lustful, covetous, Dhp. 341.

sinduvāra (ts.), m., the tree *Vitex negundo*, Sum. i. 252; Asl. 14[13]; see *sindhavāra; sindhurāritā*, f. (i.e., *sinduvārikā?*), J. A. vi. 550[23]=553[16]; *sinduvāritā*, J. A. iv. 440[12]; 442[7] (var. read. °*vārakā*).

sindūra (ts.), n., red lead.

Sindhaka, m., name of a young brahmin, P. V. 26; P. V. A. 127 f.; 130.

sindhava, m., belonging to the Sindh, a Sindh horse, J. v. 259[3]; J. A. i. 175[8]; ii. 96[17]; iii. 278[3]; n., rock salt, Vin. i. 202; *Sindhavaraṭṭha*, n., the Sindh country, Dhp. A. 399; Thig. A. 270; J. A. v. 260[22].

sindhavāra (*sindhu*°), m., the tree *Vitex negundo*, V. V. A. 177; see *sinduvāra*.

Sindhavāraññā, n., the Sindh forest, Thig. 438; Thig. A. 270.

Sindhu, m., name of a river, J. A. v. 260[22]; Mil. 114;

the Sindh country; *Sindhu-Sovīra*, the Sindh and Sauvīra country, V. V. lxxxiv. 7; V. V. A. 332; 337.

sinna (*sinna*), wet with perspiration, Vin. i. 46; 51; ii. 223; 'boiled,' esp. in the comp., *udaka-sinna-paṇṇa*; it occurs in a series of passages, J. A. iv. 142[25]; 144[1.21]; 236[27]; 238[17.22], where Fausböll reads *sitta*, although the var. readings give also *sinna*. The English translation, p. 149, says 'sprinkled with water,' but the text, 238[25], speaks of leaves which are 'sodden' (*sedetvā*).

Sinninagara, n., name of a town, Sās. 103.

sipāṭikā (*sī°*), f. (1) Pericarp, M. i. 306; V. V. lxxxiv. 33; V. V. A. 344; *Hingus°*, a *s°* yielding gum, Vin. i. 201. Also written *sipātikā*; thus, *ādiṇṇasipātikā*, with burst pod or fruit skin, S. iv. 193. Hence (2) a small case, receptacle; *khuras°*, a razor case, Vin. ii. 134. On *s°* at P. V. 37 the comm. has *ekapaṭalā upānahā*, P. V. A. 186.

sippa (*śilpa*), n., art, branch of knowledge, craft, S. N. 261; J. A. i. 239[4]; 478[6]; Mil. 315; excludes the Vedas, Mil. 10; *sabbasippāni*, J. A. i. 356[14]; 463[25]; ii. 53[1]; eight various kinds enumerated, M. i. 85; twelve crafts, Ud. 31, *cf. dvādasavidha s.*, J. A. i. 58[29]; eighteen sippas mentioned, J. A. ii. 243[10]; some sippas are *hīna*, others *ukkaṭṭha*, Vin. iv. 6 f.; *sippaka*, n., the same, J. i. 420[7]; *sippaṭṭhāna*, n., craft, M. i. 85; *sippaphala*, n., fruit, result, of one's craft, D. i. 51; *sippāyatana*, n., an art, craft, D. i. 51; Mil. 78; *asippa*, mfn., untaught, unqualified, J. A. iv. 177[24] = *asippin*, Mil. 250.

sippika (*śilpika*), m., an artisan, S. N. 613; 651; Mil. 78; also *sippiya*, J. A. vi. 396[30]; 397[23].

sippī (Prākrit *sippī*), f., a pearl oyster, J. ii. 100[27]; *sippi-sambuka*, n., oysters and shells, D. i. 84; M. i. 279; A. i. 9; iii. 395; *sippikā'* f., a pearl oyster, J. i. 426[9]; ii. 100[22].

sibb (*sīv*), to sew: *sibbeti* (pres.), Vin. ii. 116; iv. 61; *sibbetvā* (ger.), J. A. i. 316[19]; *sibbitabba* (fut. part. pass.), J. A. i. 9[6]; *sibbāpeti* (caus.), Vin. iv. 61; *sibbati* (pres.), *sibbaṁ*, *sibbanto* (part.), J. A. iv. 25[10-12]; *sibbi* (aor.),

J. A. iv. 25[4]; *sibbesi* (aor.), Vin. ii. 289; *sibbetuṁ* (inf.), Vin. i. 203; *sibbita* (p.p.p.), J. A. iv. 20[27] (*su-sibbita*); caus. *sibbāpetvā* (ger.), J. A. ii. 197[6].

sibba, n., a suture of the skull; plur. °*-āni*, J. A. vi. 339[32]; *sibbinī*, f., the same, Vin. i. 274.

Sibba, m., a king in Dvāravatī, = Sivi, J. v. 219[18]; 220[21, 30]; J. A. v. 224[18].

sibbana, n., sewing, S. N. 304 = J. iv. 395[16]; J. A. i. 220[18].

sibbanī, f., 'seamstress,' = greed, lust, Dh. S. 1059; Asl. 363; S. N. 1040 (see *lobha*).

sibbāpana, n., causing to be sewn, Vin. iv. 280.

Sibbi, m., a king in Dvāravati, = Sivi, J. vi. 421[19]; see Lüders, Z. D. M. G. lviii. 688.

sibbitar, m., one who sews, M. iii. 126.

sibbinī, Dh. S. 1059, read *sibbanī*.

simbali, f., the silk-cotton tree *Bombax heptaphyllum*, J. i. 203[8]; *-vana*, n., a forest of simbali trees, J. A. i. 202[25]; Dhp. A. 194; Tel. 38; *sattisimbalivana*, n., the sword forest, in purgatory, J. v. 453[28].

Simbalaniraya, m., name of a purgatory, J. A. v. 275[12].

sira (*śiras*), n. and m., head, nom. *siraṁ*, Thig. 255, acc. *siraṁ*, A. i. 141; *siro*, S. N. 768; *sirasaṁ*, J. A. v. 434[8]; instr. *sirasā*, Vin. i. 4; D. i. 126, S. N. 1027; loc. *sirasmiṁ*, M. i. 32; *sire*, Sum. i. 97; in compounds *siro-*, A. i. 138; *sirasā paṭiggaḥ*, to accept with reverence, J. i. 65[8]; *pādesu sirasā nipat*, to bow one's head to another's feet, to salute respectfully, Vin. i. 4; S. N., p. 14; p. 98; *s. muñc*, to loosen the hair, J. A. v. 434[8]; *cf.* i. 47[25]; *adhosiraṁ*, A. iv. 133.

Sirachāyana, n., invoking the goddess of luck, D. i. 11.

sirā (*śirā*), f., a bloodvessel, Mah. xxxvii. 136; nerve, tendon, gut, Abhidh. and J. A. v. 344[13]; 364[6-7]; °*-jāla*, m., the network of veins, J. A. v. 69[21].

siri, see *sirī*.

sirimsapa (*sarīsṛpa*), m., a serpent, a reptile, Vin. i. 3; D. ii. 57; M. i. 10; S. i. 154; S. N. 52; 964; J. i. 93[19]; *-tta* (°*tva*), n., the state of being a creeping thing, D. ii. 57.

Sirikāḷakaṇṇijātaka, n., the 192nd and the 382nd Jātakas, J. A. ii. 115; iii. 257 ff.

Sirikāḷakaṇṇipañha, m., part of the Mahāummaggajātaka, J. A. vi. 349; *cf.* v. 122[6].

Sirikhetta, n., name of a town, Sās. 7, etc.

sirigabbha (*śrīgarbha*), m., bedroom, J. A. i. 228[27]; 266[17].

siricorabrāhmaṇa, m., 'a brahmin who stole good luck,' J. A. ii. 409[28] (cf. *sirilakkhaṇa-*[c]).

Sirijātaka, n., the 284th Jātaka, J. A. ii. 409 ff.

Siritribhavanādityanarapati, m., name of a king, Sās. 99.

Siritribhavanādityapavara, n., name of a king, Sās. 142.

Siridantadhātusāmin, m., name of a Thera, Sās. 45.

Siridevatā, f., the goddess Sirī, Mil. 191; Mahābodhiv. 122; J. A. iii. 264[19]. Also *Sirideri*, *ibid.*

Sirinandadhammarājā Paravādhipati, m., name of a king, Sās. 110.

Sirināga, m., a king of Ceylon, Dīp. xxii. 34 ff.; Mah. xxxvi. 21; 54 ff.

Siriparesana, mfn., lucky, bringing luck, J. A. vi. 383[22].

Sirimaṇḍa, m., name of a Thera, the author of Thag. 447-452.

sirimat (*śrīmat*), glorious, D. ii. 240: m., name of a Thera, the author of Thag. 159-160.

Sirimaṇḍajātaka, n., the 500th Jātaka, J. A. iv. 412.

Sirimaṇḍapañha, m., part of the Mahāummaggajātaka, J. A. vi. 355-363; *cf.* iv. 412[26].

Sirimā, f. (1) The mother of the Buddha Phussa, B. xix. 14; J. A. i. 41[3]; (2) the mother of the Buddha Sumana, B. v. 21; J. A. i. 34[26]; (3) name of a gaṇikā who was converted by the Buddha, A. iv. 347; V. V. xvi.; V. V. A. 67 and ff.; 74; 76 and ff.; *-rimāvatthu*, the sixteenth chapter of the Vimānavatthu.

Sirimitta, m., name of a Thera, the author of Thag. 502-509.

sirilakkhaṇa, lucky mark, J. A. ii. 410[7].

Siriraḍḍha, m. (1) Moggallāna's name in a former existence, Dhp. A. 130; (2) a merchant at the time of the Buddha Sikhin, J. A. i. 94[12]; (3) a minister of King Pasenadi, M. ii. 112; (4) a Thera, the author of Thag.

41; (5) a householder in Rājagaha, S. v. 176 and f.: (6) *S.* or *-ka*, a merchant in Mithilā. J. A. vi. 331 and ff.; *cf.* Asl. 51.

Siri-vivāda, m., a bedchamber quarrel, J. A. iii. 20[18] (*sayana-kalaho ti pi vadanti yeva*, Comm.).

sirisayana (*śrīśa*°), n., a state couch, J. A. i. 398[10]; iii. 264[20].

sirī (*srī*), f., splendour, beauty, S. N. 686; luck, glory, prosperity, majesty, S. i. 44; J. A. ii. 410[9]; 466[7]; Sum. i. 148; the goddess of luck, D. i. 11 (see Rh. D., 'Buddhist India,' 216-222); Sum. i. 97; J. v. 112[30]; the daughter of Dhataraṭṭha, J. A. iii. 257 ff.; the daughter of Sakka, J. A. v. 392 and ff.; *sassirīka*, mfn., resplendent, Dhp. A. 315[12]; *sassirika*, J. A. v. 177[14] (*puṇṇa cauda-*°); *nissirīka*, mfn., having lost its splendour, J. A. vi. 456[1].

sirīdhara (*śrī*°), glorious, Mah. v. 13.

sirīsa, m., the tree *Acacia Sirissa*, D. ii. 4; S. iv. 193; V. V. lxxxiv. 32; V. V. A. 331; 344; *-puppha*, n., a kind of gem, Mil. 118.

Sirīsavatthu, n., an ancient town in Ceylon, J. A. ii. 127[21]; Mahābodhiv. 112.

siroruha (*śi*°), m., hair, Mah. i. 34; Saddhammop. 286.

silatthambha (*śilāst*°), m., a stone pillar, Mah. xv. 173.

silā (*śilā*), f., a stone, rock, Vin. i. 28; S. iv. 312 f.; V. 445; Sum. i. 154; Dhp. A. 144; a precious stone, quartz, Vin. ii. 238; Mil. 267; 380; *pada-silā*, f., a flag-stone, Vin. ii. 154[1]; *silāpaṭimā*, f., a stone image, J. A. iv. 95[3]; *silāpākāra*, m., a stone wall, Vin. ii. 153[27]; *silāmaya*, J. A. vi. 269[19]; 270[22].

silāguḷa, m., a ball of stone, a round stone, M. iii. 94.

silāgh (*ślāgh*), to praise, *silāghate* (pres.), Kacc. 135.

Silācetiya, n., name of a shrine, Mahābodhiv. 132.

silāpaṭṭa (*śi*°), m., a slab of stone, a stone bench, J. A. i. 59[33].

silābhu, n., a whip snake, J. A. vi. 194[16] (=*nīlapaṇṇavaṇṇa-sappa*).

silāmaya (*śi*°), made of stone, Mah. xxxiii. 22; xxxvi. 104.

silāyūpa (*śi*°), m., a stone column, S. v. 445; Mah. xxviii. 2.

Silāvati, f., name of a town in the Sākiya country, S. i. 117 and ff.

silāsana (*śi*°), n., a stone seat, Dhp. A. 87.

silittha (*śliṣṭa*), adhering, connected, Sum. i. 91; Jat. iii. 154.

silucaya (*śilo*°), m., a mountain, Thag. 692; J. i. 29[5]; vi. 272[6]; 278[21].

silutta, m., a rat snake, Abhidh.; J. A. 194[16] (=*gharasappa*).

silesa (*śleṣa*), m., J. v. 445[25] (*silesūpamā*, said of women, = *purisānaṁ cittabandhanena silesasadisā*, *ibid.* 447[3]—*i.e.*, sa. *śleshopamā*, a pun, riddle, puzzle.

Silesaloma, m., name of a Yakkha, J. A. i. 273[10].

siloka (*śloka*), m., fame, D. ii. 223; 255; M. i. 192; A. ii. 26; 143; S. N. 438; Vin. i. 183; Mil. 325; *pāpasiloka*, having a bad reputation, Vin. iv. 239; *asiloka*, m., blame, J. vi. 491[9]; *silokavat*, mfn., famous, M. i. 200; (2) a verse, Mil. 71; J. A. v. 387[17].

siva (*śiva*), auspicious, happy, fortunate, blest, S. i. 181; J. ii. 126[6]; Mil. 248; m., the god Siva, S. i. 56; a worshipper of the god Siva, Mil. 191; the same as Sivi, J. iii. 468[4]; n., happiness, bliss, Nirvāṇa, S. N. 115; 478; S. iv. 370.

Sivaka, m., name of a Thera, the author of Thag. 183 and f.

sivavijjā (*śiva*+*vidyā*), f., knowledge of auspicious charms, D. i. 9; Sum. i. 93 (alternatively explained as knowledge of the cries of jackals).

sivā (*śivā*), f., a jackal, Sum. i. 93.

sivāṭikā, various reading instead of *sipāṭikā*, which see.

Sivi, m. (1) A king in Ariṭṭhapura, J. A. iv. 401[27]; v. 210[18]; (2) the son of the foregoing, J. A. i. 45[15]; iv. 401 ff.; v. 210 ff.; Mil. 119; (3) a king in Jetuttaranagara, J. A. vi. 480[7]; 484[9]; (4) a king in Dvāravatī, J. A. vi. 421[28]=Sibbi; (5) name of a people, C. 79; J. iv. 405[1], etc.

sivikā (*sibikā*), f., a palanquin, litter, B. xvii. 16 (text *savakā*); J. A. i. 52[13]; 89[17]; Vin. i. 192; *-gabbha*, m., a room in shape like a palanquin, an alcove, Vin. ii. 152; *mañca*-°, J. A. v. 135[6]; 262[2] (a throne palanquin?).

Sirijātaka, n., the 499th Jātaka, J. A. iv. 401 ff.

Siviraṭṭha, n., name of a kingdom, J. A. iii. 467[24]; iv. 401[27]; 411[18;22]; v. 210[18]; vi. 419[11], etc.

sivcyyaka, hailing from the Sivi country, a kind of cloth, Vin. i. 278; 280, J. A. iv. 401[17,20] and Sum. i. 133 reads *sīveyyaka*.

sis (*śiṣ*), 10, to leave; *sesesi* (aor.), D. ii. 344; *sesenta* (part. pr.), J. A. v. 107[6]; *sesetvā*, J. A. i. 399[3]; *sissati* (pass.), to be left, remain, V. V. A. 341.

sisira (*śiśira*), cool, cold, Dāṭh. v. 33; m., cold, cold season, Vin. ii. 47 = J. i. 93[20].

sissa (*śiṣya*), m., a pupil; *sissānusissā*, m. pl., Asl. 32.

sī (*śī*), (*a*) to lie down; *seti* (pres.), S. i. 41; 47; J. i. 141[25]; Dhp. 79; 168; S. N. 200; *sayati* (pres.), Vin. i. 57; J. ii. 53[16]; Sum. i. 261; *saye* (opt.), It. 120; *sayetha* (opt.), Thag. 501; Mil. 367; S. N. 401; *sayaṁ* (pres. part.), It. 82; 117; S. N. 193; *sayāna* (pres. part. m.), D. i. 90; ii. 292; M. i. 57; It. 117; 120; S. N. 151; 1145; *semāna* (pres. part. m.), D. ii. 24; M. i. 88; S. i. 121; J. i. 180[1]; *sayamāna* (pres. part. m.), Thag. 95; *sessaṁ* (fut.), S. N. 970; *sessati* (fut.), S. i. 83; *asayittha* (aor.), J. A. i. 335[4]; *settha* (aor.), S. N. 970; *sayitvā* (ger.), J. A. ii. 77[14]; *sayāpeti* (caus.), to lay down, to put down, J. A. i. 245[12]; v. 461[11]; *sayita* (p.p.p.), J. A. v. 438[8]; i. 338[27]; *sukhasayita*, Mil. 255[16]; *sukhasayitabhāra*, m., J. A. v. 127[19]. (*b*) To dwell, live at, *sayāmi* (pres.), Dhp. 169. See *si*.

sīkara (*sī°*), m., drizzling rain.

sīgha (*śīghra*), quick, rapid, swift, M. i. 120; A. i. 45; Dhp. 29; P. P. 42; *-gāmin*, walking quickly, S. N. 381; *sīghasota*, swiftly running, D. ii. 132; A. ii. 199; S. N. 319; *°-vāhana*, mfn., swift (as horses), J. A. vi. 22[10]; *sīghani*, adv., Mil. 147; *atisīghani*, adv., Mil. 82; compar. *sīghatarani*, adv., Mil. 82; *sīghasīghani*, adv., J. A. i. 103[16], etc.

sīta (*śīta*), cold, cool, D. i. 74; 148; ii. 129; S. N. 467; 1014; Vin. i. 31; n., coldness, Vin. i. 3; J. i. 165[19]; J. A. i. 165[15]; Mah. i. 28; S. N. 52; 966; *sīti-kata*, made cool, Vin. ii. 122; *sīti-bhū*, to become cooled,

tranquillized; *-bhavissanti* (fut.), S. ii. 83; iii. 126; iv. 213; v. 319; It. 38; *-bhūta*, tranquillized, Vin. i. 8; ii. 156; S. i. 141; 178; S. N. 542; 642.

sīta, n., sail (?), J. A. iv. 21[6].

sītaka = *sīta*, S. iv. 289 (*vāta*).

sītabhīruka, mfn., being a chilly fellow, Vin. i. 288[16] (cf. *sītāluka*).

sītala (*śī*˚), cold, cool, J. A. ii. 128[26]; Sum. i. 1; Mil. 246; tranquil, J. A. i. 3[24]; n., coolness, Mil. 76; 323; *sītalībhāva*, m., becoming cool, Saddhammop. 33.

Sītavana, n., name of a grove at Rājagaha, Vin. i. 182 ff.; ii. 76; 156; iii. 159; D. ii. 116; A. iii. 374; S. i. 210 ff.; iv. 40; Thag. 6; J. A. i. 92[13]; Mahābodhiv. 44.

Sītavaniya, m., a Thera, the author of Thag. 6.

Sītavalāhaka, residing in cold clouds, a kind of devas, S. iii. 254; 256.

sītasamaya (*śīta*˚), m., the cold weather, Dhp. A. 186.

I. *sītā*, f. a furrow, Vin. i. 240[19] (*satta sītāyo*); *gambhīra-sīta*, mfn., with deep mould (*khetta*), A. iv. 237[8]; 238[1] (text, ˚*-sita*); cf. *sītāloṭi*.

II. *Sītā*, f., the daughter of King Dasaratha, J. iv. 126[6]; vi. 557[30]; J. A. iv. 124 and ff.

sītālū, chilled, Kacc. 194.

sītāluka, mfn., susceptible of cold, Vin. i. 288[16] (synon. *sītabhīruka*).

sītāloḷī, f., mud or loam from the furrow adhering to the plough, Vin. i. 206.

Sītāharaṇa n., name of a poem, Sum. i. 76; perhaps an early form of the Rāmāyaṇa.

sīti (from *sīta*), tranquillized; used in frequent compounds with verbs: *sīti-bhū*, etc.; *-īti-siyā* = *sīti-bhaveyya*. The word *sītisiyārimokkha*, Pts. ii. 43, must be artificial, arisen from the pāda *sīti-siyā vimutto*, S. N. 1073.

sītibhāva, m., tranquillization, Thig. 360; Thig. A. 241; Pts. ii. 43.

sītuṇha (*śītoṣṇa*), n., cold and heat, J. A. i. 10[3]; Abh. S. vi. 6.

sītodaka, mfn., with cool water (*pokkharaṇī*), M. i. 76: *sītodika* (°-*iya*), the same, J. A. iv. 138[29].

sīd, see *sad*.

sīdana, n., sinking, Mah. xxx. 54.

Sīdā, f. (1) Name of a river, J. vi. 100[3]; so called because its water is so fine and light that everything thrown into it sinks down; this agrees with the words of Megasthenes, quoted by Lassen, I. A. ii. 657 [first edit., pp. 632-663], but he calls it *Silas*.* Trenckner quotes also *Sīda*, n., from J. A. ii. 326[14] = 330[11] = iv. 451[1-3], where the edited text reads *sīdanti* instead of *sīdan ti naṁ viditvāna ārakā parivajjaye*. (2) An ocean round Mount Meru, J. A. vi. 125[8, 10]; *Sīdantare*, within the Sīdā sea, J. vi. 125[5; 15]; J. A. vi. 125[8; 20].

sīna (*śīna*), cold, frosty, M. i. 79; *sīnapatta*, having congealed leaves, or, rooted in the ground, Mil. 117; °-*patta*, so read J. A. ii. 163[13] (instead of *sīta-patta*).

sīpada (*śī*-), n., the Beri disease, morbid enlargement of the legs, Abhidh.; hence *sīpadin* and *sīpadika*, mfn., suffering from that disease, Vin. i. 91[13], 322[24].

sīmaṭṭha (°*sthа*), dwelling within the boundary, Vin. i. 255.

sīmanta, m., a boundary, Mah. xxv. 87; sin, S. N. 484; J. A. iv. 311[17].

sīmantarikā, f., the interval between, J. A. i. 265[18].

sīmantinī, f., a woman, J. A. iv. 310[7]; vi. 142[30].

sīmā, f., boundary, limit, parish, Vin. i. 106 ff.; 309; 340: *anto-sīmaṁ*, within the boundary, Vin. i. 132; 167: *ekasīmāya*, within one boundary, in the same parish, J. A. i. 425[4]; *nissīmaṁ*, outside the boundary, Vin. i. 122; 132: *bahisīmagata*, gone outside the boundary, Vin. i. 255.

sīmātiga, transgressing the limits of sin, conquering sin, S. N. 795.

Sīmālaṅkāra, m., name of a work by Vācissara, G. V. 62: 71; Sās. 43: 74; a commentary on the same, G. V. 64; 74.

Sīmāvinicchaya, m., name of a work, Sās. 43.

Sīmāsaṅgaha, m., name of a work, Sās. 43.

sīmāsamugghāta, m., removal, abolishing, of a boundary, Mah. xxxvii. 33.

sīra (*ts.*), m., a plough.

sīla (*śīla*), n., nature, character; *adānasīla*, illiberal, S. N. 244: *pāpasīla*, of sinful character, S. N. 246; *vādasīla*, disputatious, quarrelsome, S. N. 381 and f.; moral practice, morality, D. i. 3 ff.; 63 ff.; A. i. 152; S. i. 34; Dhp. 144; 303; S. N. 292; 294; Sum. i. 69 ff.; *pāpaka* and *bhaddaka s.*, It. 26 and f.; *sekha* and *asekha s.*, A. i. 219 f.; *ariya s.*, D. ii. 112; A. ii. 1; *sīla, samādhi, paññā*, D. ii. 81; 84; It. 51; Sum. i. 57; *saddhā, s., cāga, paññā*, M. iii. 99; *s.* is a condition for realizing the Path, S. v. 30; Sum. i. 176; *sīlāni*, moral duties, moral precepts, D. ii. 80; 94; A. i. 231; Thig. 459; Thig. A. 282; Nett. 29; three tracts on morality in the Suttas, called 'Cūḷa,' 'Majjhima-,' and 'Mahā-sīla' respectively, D. i. 3 ff.; 63 ff., etc.; four sīlas, Mil. 243; Asl. 168; *pañcasīlaṁ*, the five precepts, Vin. ii. 162; B. ii. 120; J. i. 28[18] (enumerated, S. ii. 68, etc., Pts. i. 42 ff.; *dasasīlaṁ*, the ten precepts, Mah. xviii. 10; B. ii. 190; J. i. 28[18] (enumerated, S. iv. 342 f.); *aṭṭhaṅgasīlaṁ*, Mil. 333, the first eight precepts of the *dasasīla*: *cf.* also Mil. 336; *bhinnasīla*, mfn., Mil. 257; *dussīla*, mfn., *ibid.*, *sīla-samadhi-paññā-vimutti-ñāṇa-dassana*, n. = the five Dhammakkhandhas, Dhp. A. 256; Mil. 98, etc.; *sīla* is *ekavidha, duvidha, tividha*, or *catubbidha*, J. A. iii. 195[4.6].

sīlakathā (*śī°*), f., exposition of the duties of morality, Vin. i. 15; A. i. 125; J. A. i. 188[1]; name of a Gandha, Sās. 157.

sīlakkhandha, m., all that belongs to moral practices, body of morality, Vin. i. 62 ff.; iii. 164; A. i. 124; 291; ii. 20; S. i. 99 f.; It. 51; 107; Nett. 90 f.; 128; Mil. 243.

Sīlakkhandhavagga, m., the first part of the Dīgha Nikāya, G. V. 55 f.

Sīlakhaṇḍa, n., part of the Bhūridattajātaka, J. A. vi. 177-184.

sīlagandha, m., the fragrance of good works, Dhp. 55.

sīlacaraṇa, n., moral life, J. A. iv. 328[29]; 332[14].

Sīlaṭṭhitivagga, m., the third chapter of the Satipaṭṭhāna Saṁyutta of the Mahāvagga of the Saṁyutta Nikāya, S. v. 171 and ff.

sīlatittha (*śīlatīrtha*), the titthas of which consist of morality, S. i. 169; 183.

sīlana, Vis. Mag., ch. vii.

Sīlabuddhi, m., name of a Thera, Sās. 57; 61; 69 ff.

sīlabbata (*sīla* + *vrata*), n., good works and ceremonial observances, Dhp. 271; A. i. 225; S. iv. 118; Ud. 71; S. N. 231, etc.; *sīlavata*, the same, S. N. 212; 782; 790; 797; 803; 899; It. 79 f.; *-parāmāsa*, m., the infatuation of good works, the delusion that they suffice, Vin. i. 184; M. i. 433; Dh. S. 1005; *sīlabbatupādāna*, n., grasping after works and rites, D. ii. 58; Dh. S. 1005; 1216. The old form *sīlavata* is also found, J. vi. 491 [8] (*ariya-sīlavata*, mfn.).

sīlabheda, m., a breach of morality, J. A. i. 296[20].

sīlamattaka, n., a matter of mere morality, D. i. 3; Sum. i. 55.

sīlamaya, consisting in morality, It. 51.

Sīlavaṁsa, m., name of a Thera, Sās. 98 f.

Sīlavagga, m., the second Vagga of the Ekanipāta of the Jātaka, J. A. i. 142 and ff.

sīlavat (*sī°*), virtuous, observing the moral precepts; Sum. i. 286; *sīlavā* (nom. sg.), D. i. 114; S. i. 166; It. 63; P. P. 26; 53; J. A. i. 187[1]; *-vantaṁ* (acc.), Vin. iii. 133; S. N. 624; *-vatā* (instr.), S. iii. 167; *-vato* (gen.), S. iv. 303; *-vanto* (nom. pl.), P. P. 13; Dh.S. 1328; Nett. 191; *-vante* (acc. pl.), J. A. i. 187[28]; *-vantehi* (instr.), D. ii. 80; *-vantānaṁ* (gen. pl.), M. i. 334; *-vataṁ* (gen. pl.), Dhp. 56; J. i. 144[19]; *-vatī* (fem.), D. ii. 12; *-vantatara* (compar.), J. A. ii. 3[21]; m., name of several persons: (1) *Sīlavakumāra*, a son of King Brahmadatta, J. A. i. 262 and ff.; (2) *Sīlavatthera*, the author of Thag. 608-619; (3) *Sīlavanāgarājā*, an elephant, the Buddha in a former existence, J. A. i. 45[20]; 320[4]; 322[23]; *Sīlavatī*, f., the queen of King Okkāka, J. A. v. 279[1] ff.

sīlavata, see *sīlabbata*.

sīlavatta, n., morality, virtue, S. i. 143; *cf.* J. iii. 360[18].

Sīlavanāgajātaka, n., the 72nd Jātaka, J. A. i. 319 ff.

sīlavināsa, m., loss of morality, Dhp. A. 156 [10].

sīlavipatti (*śī°*)' f., moral transgression, Vin. i. 171 f.; D. ii. 85; A. i. 95; 268 ff.; P. P. 21; *sīlavipanna*, trespassing, D. ii. 85; P. P. 21; Vin. i. 227.

sīlavīmaṁsaka, testing one's reputation, J. A. i. 369[7]; ii. 429[17]; iii. 100[6]; 193[22].

Sīlavimaṁsajātaka, n., the 290th, 330th, and 362nd Jātakas, J. A. ii. 429 and ff.; iii. 100 and ff.; 193 and ff. respectively.

Sīlavīmaṁsanajātaka, n., the 86th and 305th Jātakas, J. A. i. 369 and ff. (see also ii. 429[18]); iii. 18 and ff. respectively.

sīlasaṁvara (*sī°*), m., self-restraint in conduct, D. i. 69; Dh. S. 1342; Sum. i. 182.

sīlasaṁvuta (*śīlasaṁvṛta*), living under moral self-restraint, Dhp. 281.

sīlasatthar (*śīla+sāstṛ*), m., the master of moral conduct, an epithet of the Buddha, G. V. 66.

sīlasampadā (*sīlasampad*), f., practice of morality, Vin. i. 227: D. ii. 86; M. i. 194; 201 f.; A. i. 95; 269 f.; ii. 66; P. P. 25; 54.

sīlasampanna, practising morality, virtuous, Vin. i. 228; D. i. 63; ii. 86; M. i. 354; Thig. 196; Thig. A. 168; Sum. i. 182.

sīlācāra (*śī°*), m., practice of morality, J. A. i. 187[9]; ii. 3[22]; name of a Thera, Sās. 143.

Sīlānisaṁsajātaka, n., the 190th Jātaka, J. A. ii. 111 and ff.

sīlin (*śīlin*), having a disposition or character; *ariyasīlin*, having the virtue of an Ārya, D. i. 115; *niddāsīlin*, drowsy, S. N. 96; *ruddhasīlin*, increased in virtue, D. i. 114; *sabhāsīlin*, fond of society, S. N. 96.

sīliya, n. (*cf.* sa. *śailī* and *śailya*), wrong conduct, J. iii. 74[1] = iv. 71[22] (Comm. = *dussīlabhāva*); cf. *sīlāni* = *anācāra*, J. A. iii. 118[10-13]; *sādhu-sīliya*, n., J. ii. 137[27] (= *sundara-sīlabhāva*, *sīlasampāda*, Comm. ib. 138[4]).

Sīva, m., a Thera, Vin. v. 3; Sās. 20

Sīvaka, m. (1) Name of a yakkha, S. i. 241 = Vin. ii. 156; (2) name of a paribbājaka, usually called Moliya Sīvaka, A. iii. 356; S. iv. 230; Mil. 137; Thag. 14; (3) a physician with King Sivi, J. iv. 406[21]; J. A. iv. 404[18]; 406[20] ff.

sīvathikā, f., a cemetery, place where dead bodies are thrown to rot away, Vin. iii. 36; D. ii. 295 and ff.; A. iii. 268; J. A. i. 146[13]; (*cf.* sa. *śīvālaya*, At. S. i. 211, read *sītavana*).

Sīvala, m., the son of the Buddha Maṅgala, B. iv. 20.

Sīvalā, f., one of the principal female disciples of the Buddha Maṅgala, B. iv. 24; one of the principal female disciples of the Buddha Siddhattha, B. xvii. 19: J. A. i. 34[9]; 40[9], respectively, read *Sīvalī*.

Sīvali, m., name of a Thera, A. i. 24; J. A. i. 408[12] and ff.; Sās. 40.

Sīvalī, f. (1) One of the principal female disciples of the Buddhas Maṅgala and Siddhattha, see *Sīvalā*; (2) the daughter of Polajanaka, J. vi. 38[5]; 63[26]; 65[11]; 67[8;24]; J. A. vi. 37 ff.; (3) the daughter of King Āmaṇḍagāmini, Dīp. xix. 8; xxi. 40 f.; Mah. xxxv. 15. (No. 2 is called *Sitaliderī* in the Barhut inscriptions.)

sīveyyaka, see *siveyyaka*.

I. *sīsa* (ts.), n., lead, D. ii. 351; S. v. 92; Mil. 331; a leaden coin, J. A. i. 7[33]; °-*kāra*, m., a worker in lead, Mil. 331; °-*maya*, mfn., leaden, Vin. i. 190.

II. *sīsa* (*śīrṣa*), n., head, Vin. i. 8; A. i. 207; S. N. 199; 608; p. 80; J. A. i. 74[10]; ii. 103[25]; *sīsaṁ nahāta*, who has performed ablution of the head, D. ii. 172; *ādittasīsa*, whose turban has caught fire, S. i. 108; iv. 440; A. ii. 93; *sīsato*, towards the head, Mah. xxv. 93; highest part, *bhūmisīsa*, highest part of the soil, hill, place of vantage, Dīp. xv. 26; J. A. ii. 406[2]; front part, *saṅgāmasīsa*, the front battle, the thick of the battle, P. P. 69; J. A. i. 387[1]; *meghasīsa*, the head of a cloud, J. A. i. 103[4]; point, chief point, Pts. i. 102; panicle, ear (of rice or crops), A. iv. 169; Sum. i.

118; head, heading, *paribhogasīsena*, under the head of use, J. A. ii. 24[18]; *cf. saññasīsena*, Asl. 200; *kammaṭṭhāna-sīsena*, Dhp. A. 333; contrasted with *sama*, as hill to plain, Pts. i. 101, 102.

sīsaka, n., head, *uttarasīsaka*, head northwards, D. ii. 137; *heṭṭhāsīsaka*, head downwards, J. A. iii. 13[19]; *dhammasīsaka*, who has made righteousness his aim, Mil. 47.

sīsakaṭāha, n., a skull, D. ii. 297 = M. i. 58.

sīsakalanda, m., Mil. 292[7]. (Signification unknown; cf. *kalanda*, a squirrel, and *kalandaka*, J. A. vi. 227[6]; a blanket [cushion ?] or kerchief; *cf.* Latin *calantica*.)

sīsacchavi, m., the skin of the head, Vin. i. 277.

sīsacola (*śīrṣa*°), m., a head-cloth, turban, Mah. xxxv. 53.

sīsacchejja (*sīrṣa* + *chedya*), resulting in decapitation, A. ii. 241.

sīsaccheda (*śīrṣaccheda*), m., decapitation, death, J. A. i. 167[10]; Mil. 358.

sīsappacālakaṁ, swaying the head about, Vin. iv. 188

sīsavirecana, n., purging to relieve the head, D. i. 12; Sum. i. 98.

sīsaveṭhana (*śīrṣa-veṣṭana*), n., head-cloth, turban, M. ii. 193; *sīsaveṭha*, m. = next word, M. i. 244.

sīsavedanā (*sīrṣa*°), f., headache, M. ii. 193; plur. M. i. 244.

sīsānulokin, M. i. 147 (= regarding attentively, not losing the sight of one's aim [?]. The Commentary says: *yo unnataṭṭhane piṭṭhiṁ passanto ninnaṭṭhāne sīsaṁ passanto gacchati ayaṁ sīsānulokīti*).

sīsābādha, m., disease of the head, Vin. i. 270 f.

sīsābhitāpa (*śīrṣā*°), m., heat in the head, headache, Vin. i. 204.

sīsika, m., one who carries something on his head, Kacc. 188.

Sīsūpacālā, f., name of a Therī, the sister of Sāriputta, the author of Thig. 196-203; S. i. 133 f.; Thig. A. 162; 168 and ff.

sīha (*siṁha*), m. (1) A lion, D. ii. 255; S. i. 16; A. ii. 33; 245; iii. 121; S. N. 71; J. A. i. 165[11]; Mil. 400; often used as an epithet of the Buddha, A. ii. 24; iii. 122; S. i. 28; It. 123; fem. *sihī*, lioness, J. A. ii. 27[11];

(2) name of a general of the Licchavis, the nephew of Nāgita, who became a Thera, the author of Thag. 81-83; Vin. i. 233 ff.; D. i. 151; A. iii. 38 ff.; iv. 79 ff., 180 ff.; Sum. i. 310 f.; J. A. ii. 262[8].

Sīhakoṭṭhukajātaka, n., the 188th Jātaka, J. A. ii. 108 and f.

Sīhacammajātaka, n., the 189th Jātaka, J. A. ii. 109 f.

Sīhajātaka, n., the same as Guṇajātaka, J. A. ii. 23 f.

sīhanāda (*siṁha*°), m., a lion's roar, the Buddha's preaching, a song of ecstasy, a shout of exultation, A. ii. 33; D. i. 161; 175; S. ii. 27; 55; J. A. 119[5].

Sīhanādasutta, n., the 11th and 12th Suttas of the Majjhima Nikāya, the former, the *Cūḷa-S.*, M. i. 63 and ff.; the latter, the *Mahā-S.*, M. i. 68 and ff.; they form the two first Suttas of the *Sīhanādavagga*, M. i. 63-112.

sīhanādika, m., one who utters a lion's roar, a song of ecstasy, A. i. 23.

sīhapañjara, n., a window, J. A. i. 304[21]; ii. 31[15].

Sīhapura, n. (1) A town founded by the third son of King Upacara, J. A. iii. 460[26]; (2) a town in the Lāḷa kingdom, Dīp. ix. 4; 5; 43; Mah. vi. 35; viii. 6 f.; Mahābodhiv. 111.

sīhapotaka, m., a young lion, J. A. iii. 149[27].

Sīhappapāta, m., name of a lake in the Himālaya, A. iv. 101; Sum. i. 164; J. A. v. 415[24].

Sīhabāhu, m., the father of Vijaya, Dīp. ix. 3; 21; Mah. vi. 10 and ff.; vii. 44 ff.; Mahābodhiv. 111.

sīharatha, m., a chariot drawn by lions, Mil. 121.

Sīharāja, m., name of a Thera, Sās. 36 f.

Sīhala (*siṁhala*), Siṁhalese, Mah. xxxvii. 183; m., Ceylon, Dīp. ix. 1; Mah. vii. 44 ff.; xxxvii. 60; Mahābodhiv. 111 f.

Sīhaladīpa (*siṁhaladvīpa*), m., Ceylon, J. A. vi. 30[3]; Asl. 103; Sum. i. 1 (*Sīhaḷa-*).

Sīhalabhāsā (*siṁhalabhāṣā*), f., Ceylonese language, Mahābodhiv. 1; Sum. i. 1 (*Sīhaḷa-*).

Sīhaḷamahāsāmin, m., name of a Thera, Sās. 90.

Sīhalaraṭṭha, n., name of a commentary, G. V. 62; 72.

Sīhasināatittha, n., name of a Tittha, Mahābodhiv. 135 f.

Sīhasīvalī, f., name of Vijaya's mother, Dīp. ix. 3; Mah. vi. 34.

Sīhasāra, m., name of a king, G. V. 73; Sās. 82 ff.

sīharikkīḷita (*siṁharikrīḍita*), n., the lion's play, the attitude of the Buddhas and Arhats, Nett. 2; 4; 7; 124.

sīhaseyyā (*siṁhaśayyā*), f., lying like a lion, on the right side, D. ii. 134; A. i. 114; ii. 40; 244; J. A. i. 119[11]; 330[28].

sīhassara, mfn., having a voice like a lion, J. A. v. 284[23]; 296[25], etc. (said of a prince).

sīhahanu, having a jaw like a lion, of a Buddha, B. xiii. 1 = J. i. 38[25]; m., Suddhodana's father, Dīp. iii. 44; 45; 51; Mah. ii. 15; 17; 19.

Sīhā, f., name of a Therī, the daughter of General Sīha's sister, the author of Thig. 77-81; Thig. A. 78 ff.

sīhāsana (*siṁh°*), n., a throne, Mah. v. 62; xxv. 98.

sīhinī, f., a female lion, Mil. 67 (pl. °*-iyo*).

sīhī, the same, J. A. ii. 29[21]; iii. 149[25-27].

su (interj.), shoo! generally repeated; *su su*, Thig. A. 110. (used in order to scare away), J. A. ii. 250[1]; J. A. vi. 165[27-32] (said of the hissing sound of a snake); denominative verb: *susumāyati* (q.v.), cf. *sūkara*.

I. *su* (*śru*), to hear; *suṇomi* (pres.), J. iv. 443[23]; *suṇāti* D. i. 62; 152; S. v. 265; S. N. 696; It. 98; Mil. 5; *suṇeyya* (opt.), Vin. i. 7; D. i. 79; *suṇe*, J. iv. 240[29]; *suṇa* (imper.), S. iii. 121; *suṇāhi* (imper.) S. N., p. 21; *suṇohi* (imper.), D. i. 62; S. N. 997; *suṇātu* (imper. 3 sg.), Vin. i. 56; *suṇāma* (imper, 1 pl.), S. N. 354; *suṇoma* (imper. 1 pl.), S. N. 350; 988; 1110; *suṇātha* (imper. 2 pl.), D. i. 131; ii. 76; It. 41; S. N. 385; *suṇotha* (imper. 2 pl.), S. N. 997; Mil. 1; *suṇantu* (imper. 3 pl.), Vin. i. 5; *suṇanta* (pres. part.), S. N. 1023; Sum. i. 261; *saraṁ*, J. iii. 277[22]; *sotuṁ* (inf.), D. ii. 2; S. N. 384; *sotave* (inf.), Kacc. 283; *sussaṁ* (fut. 1 sg.), S. N. 694; *suṇituṁ* (inf.), Mil. 91; *sossati* (fut.), D. ii. 131; 265; J. ii. 107[19]; J. A. ii. 63[11]; *sussāmi* and *saṇissāmi* (fut. 1 sg.); S. iii. 220; *sossi* (fut. 2 sg.), J. vi. 423[8]; *assuṁ* (aor. 1 sg.), J. iii. 572[1];

assu (aor. 2 sg.), J. iii. 541[10]; *suṇi* (aor. 3 sg.), J. A. iv. 336[6]; *assosi* (aor. 3 sg.), D. i. 87; 152; S. N., p. 99; *assumha* (aor. 1 pl.), J. A. ii. 79[19]; *assuttha* (aor. 2 pl.), S. ii. 230; *assosuṁ* (aor. 3 pl.), Vin. i. 18; D. i. 111; *sutvā* (ger.), Vin. i. 12; D. i. 4; S. N. 30; *sutvāna* (ger.), Vin. i. 19; D. ii. 30; S. N. 202; *suṇitvā* (ger.), J. v. 96[9]; Mah. xxiii. 80; *suṇiya* (ger.), Mah. xxiii. 101; *sūyati* (pres. pass.), M. i. 30; J. A. i. 72[1]; 86[5]; Mil. 152; *suyyati* (pres. pass.), J. iv. 141[20]; J. A. iv. 160[16]; v. 459[23]; *sūyare* (pres. pass. 3 pl.), J. vi. 528[30]; *savanīya* (fut. part. pass.), that should be heard, agreeable to the ear, D. ii. 211; *sotabba* (fut. part. pass.), that should be heard, D. i. 175; ii. 346; *suta* (p.p.p.), D. i. 1; M. i. 1; S. N. 793; p. 12; see separately; *sāveti* (caus.), to cause to hear, to tell, J. A. i. 344[14]; *nāmam s.*, to shout out one s name, Vin. i. 36; Sum. i. 262; to declare, *maṁ dāsī ti sāvaya*, announce me to be your slave, J. iii. 437[13]; *cf.* J. A. iv. 402[22]; to cause to be heard, to play, D. ii. 265; *sunāpeti*, to cause to hear, Dhp. A. 166; *sussūsati* (desiderative, often written *sussūyati*), M. iii. 133 (text *sussūsanti*), A. iv. 393 (do.); *sussusaṁ* (part.) S. N. 189) (var. read., text *sussussā*); *sussūsamāna* (part. med.), S. N. 383; *sussūsiṁsu* (aor.), Vin. i. 10; *sussūsissanti* (fut.), Vin. i. 150; S. ii. 267 (text *sussu-*.

II. *su* (ts.), well, good; beautiful; perfectly, properly; easily; exceedingly, used as the first part of various compounds.

III. *su* (*sru*), 1, to flow. *savati* (pres.), S. N. 197; 1034; J. vi. 278[2]; Dhp. 370; *savantī* (part. fem.); Thig. A. 109.

IV. *su* (*srid* and *sma*, cf. *sa*, *assa*), a particle of interrogation, often added to the interrogative pronouns; thus, *ko su*, S. N. 173; 181; *kiṁ su*, S. N. 1108; *kathaṁ su*, S. N. 183; 185; 1077; it is often also used as a pleonastic particle in narration; thus, *tadā su*, then, D. ii. 212; *hatthe su sati*, when the hand is there, S. iv. 171. It often takes the forms *ssu* and *assu*; thus, *tyassu* = *te assu*, D. ii. 287; *yassāhaṁ* = *yesassu ahaṁ*, D. ii. 284,

note 5; *api ssu*, Vin. i. 5; ii. 7; 76; *tad-assu = tadā su*, then, J. i. 196[2]; *tay'assu*, three, S. N. 231; *āditt'assu*, kindled, D. ii. 264; *nāssu*, not, S. N. 291; 295; 297; 309; *sv-assu = so su*, J. i. 196[2]. Euphonic *ṁ* is sometimes added, *yehi-ṁ-su*, J. vi. 564[16], note 3; *kaccin-su*, S. N. 1045, 1079. A still fuller form adds *anu* with euphomic *d*; M. i. 77; *itthaṁ sudaṁ*, thus, S. N., p. 60; *tatra sudaṁ*, there, Vin. i. 4; 34; D. i. 87; ii. 91; It. 15; *api ssudaṁ*, D. ii. 264; S. i. 119; *api sudaṁ*, S. i. 113; *sā ssudaṁ*, S. ii. 255.

suṁsumāra (*śiśu*°), m., a crocodile, S. iv. 198; Thig. 241; Thig. A. 204; J. A. ii. 158[27] ff.; *-rī*, f., a female crocodile, J. A. ii. 159[7]; *suṁsumārī*, f., Mil. 67; *suṁsumārapatitena vandetuṁ*, to fall down in salutation Sum. i. 291.

Suṁsumāragiri, m., a place in the Bhagga country, J. A. iii. 157[23]; usually in the locative form *-gire*, Vin. ii. 127; iv. 115; 198; M. i. 95; ii. 91; A. ii. 61; iii. 295 ff.; S. iii. 1; iv. 116; J. A. iii. 157[25]; Abhidh. takes this as *n.*; the 2 ed. reads [c]*-giraṁ*.

Suṁsumārajātaka, n., the 208th Jātaka, J. A. ii. 158 and ff.

suka (*śuka*), m., a parrot, J. A. i. 458[21]; ii. 132[24]; instead of *suka* read *sūka*, S. v. 10. See *sūra*.

Sukajātaka, n., the 255th Jātaka, J. A. ii. 291 and ff.

sukaṭa (*sukṛta*), well done, good virtuous, D. i. 55; Mil. 5; *sukata*, the same, D. i. 27; n., a good deed, virtue, Dhp. 314.

sukatin (*sukṛtin*), fortunate.

sukara, feasible, easy, D. i. 250; Dhp. 163; S. N., p. 123; *na sukaro so Bhagara amhehi upasaṁkamitaṁ*, S. i. 9.

sukiccha (*sukṛcchra*), n., great trouble, pain, J. iv. 451[23].

sukittita (*sukīrtita*), well expounded, S. N. 1057.

sukumāra, delicate, lovely, Mah. lix. 29; see *sukhumāla*.

sukumālatta (°*ratva*), n., loveliness, Sum. i. 282.

sukusala (°*ṣala*), very skilful, J. A. i. 220[18].

I. *sukka* (*śukra*), m., planet, star, Ud. 9 = Nett. 150; n., semen, *sukkavisaṭṭhi*, f., emission of semen, Vin. ii. 38; iii. 112; K. V. 163.

II. *sukka* (*śukla*), white, bright; bright, pure, good, S. ii. 240; v. 66; 104; Dhp. 87; Dh. S. 1303; It. 36; J. i. 129[21]; Mil. 200; *sukkadhamma*, J. i. 129[21]; *kaṇhāsukkaṁ*, evil and good, S. N. 526; Sukkā, a class of gods, D. ii. 260.

sukkaṁsa (*śuklāṁśa*), m., bright lot, fortune, Dhp. 72.

sukkapakkha (*śuklapakṣa*), m., the bright fortnight of a month, A. ii. 19; Mil. 388; the bright half, the good opportunity, Thig. 358; Thig. A. 244.

sukkavāra (*śukra°*), m., Friday.

Sukkā, f., name of a Therī, the author of Thig. 54-56; S. i. 212 f.; Ap. in Thig. A. 58 ff.

sukkh (*śuṣka-*), to be dried up, Mil. 152; J. A. v. 472[24]; *sukkhanta* (pres. part.), getting dry, J. A. i. 498[16]; *sukkhamāna* (pres. part. m.), wasting away, J. A. i. 304[28]; *sukkhissati* (fut.), Dhp. A. 234; *sukkhāpeti* (caus.), Vin. iv. 86; Dhp. A. 188; J. A. i. 201[6]; 380[2]; ii. 56[25]; Sum. i. 262; *sukkhita* (p.p.p.), Mil. 303. See *sus*.

sukkha (*śuṣka*), dry, dried up, D. ii. 347; J. i. 228[16]; J. A. i. 326[11]; iii. 435[11]; v. 106[27]; Mil. 261; 407.

sukkhana, n., drying up, J. A. iii. 390[15] (*assu-°*).

sukkhakaddama (*śuṣkakardama*), m., dried mud, Mah. xvii. 35.

sukkhavipassaka, m., a barely contemplative philosopher, a kind of Arhat.

sukkhāpana, n., drying, making dry, J. A. vi. 420[13].

sukh, 10, to make happy; *sukheti* (pres.), D. i. 51; S. iv. 331; Sum. i. 157; *sukhayati* (pres.), Asl. 117; *sukhāpeti*, the same, D. ii. 202; Mil. 79.

sukha (ts.), agreeable, pleasant, blest, Vin. i. 3; Dhp. 118; 194; 331; S. N. 383; *paṭipadā*, pleasant path, easy progress, A. ii. 149 f.; Dh. S. 178; *kaṇṇa-s.*, pleasant to the ear, D. i. 4; happy, pleased, D. ii. 233; n., well-being, happiness, ease, Vin. i. 294; D. i. 73 ff.; M. i 37; S. i. 5; It. 47; Dhp. 2; S. N. 67; Dh. S. 10; Asl. 117; two kinds of, Pts. i. 188; another pair, A. i. 80; three, It. 67; four, A. ii. 69; *sukhaṁ*, in happiness, comfortably, *s. seti*, rests in ease, S i. 41; Dhp. 79; 201; J. i. 141[25]; *s. edhati*, thrives, prospers,

S. i. 217; Dhp. 193; S. N. 298; *s. viharati*, lives happily, Dhp. 379; see *sikkitu* (p.p.p.) and *sukhāyati*.

sukhakāma, longing for happiness, M. i. 341; S. iv. 172; 188.

sukhakārin, causing happiness, Kacc. 217.

sukhatthin (*sukhārthin*), fem. *-nī*, longing for happiness, Mah. vi. 4.

sukhada, giving pleasure, S. N. 297.

sukhadhamma (*-rma*), m., a good state, M. i. 447.

sukhanisinna, comfortably seated, J. A. iv. 125[23].

sukhapaṭisaṁvedin (*-prati-*), experiencing happiness, P. P. 61.

sukhappatta (°*prāpta*), come to well-being, happy, J. A. iii. 112[7].

sukhapharaṇatā, f., diffusion of well-being, ease, Nett. 89 (among the constituents of Samādhi).

sukhabhāgiya, participating in happiness, Nett. 120 f.: 125 f.; 239 (the four *s. dhammā* are *indriyasaṁvaro*, *tapasaṅkhāto puññadhammo*, *bojjhaṅgabhāvanā*, and *sabbūpadhipaṭinissaggasaṅkhātaṁ nibbānaṁ*).

sukhabhūmi, f., a soil of ease, source of ease, Dh. S. 984: Asl. 346.

sukhallikânuyoga, m., luxurious living, Vin. i. 10[12] (kāma-°); *cattāro s.*, D. xxix.

sukharinicchaya (*-niśraya*), m., discernment of happiness, M. iii. 230 and ff.

sukharipāka, resulting in happiness, ease, D. i. 51; A. i. 98; Sum. i. 158.

sukharihāra, m., dwelling at ease, S. v. 326.

Sukharihārijātaka, n., the tenth Jātaka, J. A. i. 140 and ff.

sukharihārin, dwelling at ease, well at ease, D. i. 75; Dh. S. 163; J. A. i. 140[3].

sukhasaṁvāsa, pleasant to associate with, Dhp. 207.

sukhasaññin (*-saṁjñin*), conceiving happiness, considering as happiness, A. ii. 52.

sukhasamuddaya (*-udaya*), m., origin of bliss, It. 16; 52.

sukhasamphassa (°*saṁsparśa*), pleasant to touch, Dh. S. 648.

sukhasammata, deemed a pleasure, S. N. 760.

sukhāy, 1, to be pleased, J. A. ii. 31[4]; *asukhāyamāna*, being displeased with.

sukhāvaha, bringing happiness, conducive to ease, S. i. 2 f.; 55; Dhp. 35; J. ii. 42[15].

sukhita, happy, blest, glad, S. i. 52; iii. 11; iv. 180; S. N. 1029; healthy, Mah. xxxvii. 128; *-atta* (*-ātman*), happy, easy, S. N. 972; m., one of the chief disciples of the Buddha Phussa, B. xix. 19 = *Surakkhita*, J. A. i. 41[4].

sukhin, happy, at ease, D. i. 31; 73; 108; A. ii. 185; S. i. 20; 170; iii. 83; Dhp. 177; S. N. 145; being well, unhurt, J. iii. 541[5]; fem. *-nī*, D. ii. 13; M. ii. 126.

sukhindriya, n., the faculty of ease, S. v. 209 f.; Dh. S. 452; It. 15; 52.

Sukhindriyavagga, m., the fourth chapter of the Indriya Saṁyutta of the Mahāvagga of the Saṁyutta Nikāya, S. N. v. 207 and ff.

sukhudraya, having a happy result, A. i. 97; Pts. i. 80; Tel. 89.

sukhuma (*sūkṣma*), subtle, minute, Vin. i. 14; D. i. 182; S. iv. 202; A. ii. 171; Dh. S. 676; Thig. 266; Dhp. 125 = S. N. 662; fine, exquisite, D. ii. 17; 188; Mil. 313; *-tta* (*tva*), n., fineness, delicacy, D. ii. 17 f.; *-ka* (dim.), Pts. i. 185; *susukhuma*, very subtle, Thag. 71 = 210 (°*-nipuṇattha-dassin*); cf. *sokhumma*; *khoma-°*, *kappāsa-°*, *kambala-°* (n.?), the finest sorts of linen, cotton stuff, woolwork (resp.), Mil. 105.

sukhumakamma (*sūkṣmakarman*), n., fine, delicate work, Dhp. A. 324.

sukhumacchika, fine-meshed, D. i 45; Sum. i. 127.

sukhumaditthi (*sūkṣma* + *dṛṣṭi*), f., subtle view, It. 75.

sukhuma-dhāra, with fine edge, Mil. 105.

sukhumāla (*sukumāra*), tender, delicate, refined, delicately nurtured, A. i. 145; Vin. i. 15; 179; ii. 180; A. i. 145; beautifully young, graceful, J. A. i. 397[15]; S. N. 298; *samaṇa-s.*, a soft, graceful Samaṇa, A. ii. 87; fem. *sukhumālinī*, Thig. 217; Mil. 68; *sukhumālī*, f., J. vi. 514[23]; *sukhumālatā*, f., the being delicately nurtured, J. A. v. 295[3].

sukhūpaharaṇa, n., happy offering, luxury, J. A. i. 231[27].

sukhetta (*sukṣetra*), n., a good field, D. ii. 353; A. i. 135; S. i. 21.

sukhedhita (*sukha+edhita*), grown up in comfort, delicate, S. v. 351.

sukhesin (*sukhaiṣin*), looking for pleasure, Dhp. 341.

sugata, faring well, happy, D. i. 83; P. P. 60; especially of spiritual welfare, happy, blessed, S. iv. 253; Dhp. 419; a common epithet of the Buddha, Vin. i. 35; iii. 1; D. i. 49; A. ii. 147; It. 78; almost used as a name of the Buddhas, Vin. i. 5; iii. 9; A. ii. 113 (*s.-hata*, killed by the Buddha, var. read. *suhato*); 147; It. 98; 112; J. i. 84[27]; iii. 472[18]; J. A. ii. 15[6]; *s.- mahāvīvara*, the Buddha-robe, J. A. i. 119[22]; 330[23]; *cf.* Vin., iv. 173[5]

sugataṅgula, n., a Buddha-inch, an inch according to the standard accepted by Buddhists, Vin. iv. 168.

sugatavidatthi, f., a Buddha-span, a span of the accepted length, Vin. iii. 149; iv. 173.

sugatavinaya, m., the law of the Buddha, A. ii. 147.

sugatālaya, m., imitation of the Buddha, J. A. i. 490[24]; 491[2;3]; ii. 38[22]; 148[22]; 162[13]; iii. 112[17].

sugati, f., happiness, bliss, Vin. ii. 162; 195; D. i. 143; ii. 141; P. P. 60; It. 24; 77; 112; *suggati* (in verses). Dhp. 18; D. ii. 202 (printed as prose).

sugatin, righteous, Dhp. 126; J. i. 219[29] (*suggatī*).

sugatovāda, m., a discourse of the Blessed one, J. A. i. 119[9]; 349[3]; ii. 9[14]; 13[1]; 46[2]; iii. 368[19].

sugandha, fragrant, J. A. ii. 20[3]; m., pleasant odour, Dh. S. 625; name of a Thera, the author of Thag. 24.

sugandhi, the same as *sugandha* (= sa.), Abhidh; J. A. 100[19].

sugandhika, fragrant, Mah. vii. 27; J. A. i. 266[7] (*pañca-sugandhika-parivāra*).

sugahana (*sugra°*), n., a good, tight, seizing, J. A. i. 223[1].

sugahita and *suggahīta*, grasped tightly, attentively, A. ii. 148; 169; J. A. i. 163[1]; 222[26].

suggava, virtuous, J. iv. 53[23].

suṅka (*śulka*), m. and n., toll, tax, customs, Vin. iii. 52; iv. 131; A. i. 54 f.; J. A. iv. 132[12]; vi. 347[4]; gain, profit,

Thig. 25; Thig. A. 32: purchase-price of a wife, Thig. 420; Mil. 47 f.; *odhisuṅka*, stake, J. vi. 279[21]; °*-gahana*, J. A. v. 254[11]; *a-suṅkāraha*, J. A. v. 254[12].

suṅkaghāta, n., customs' frontier, Vin. iii. 47; 52.

suṅkaṭṭhāna (*śulkasthāna*), n., taxing place, customs' house, Vin. iii. 62; Mil. 359.

suṅkika, m., a receiver of customs, J. A. v. 254[12].

suṅkiya, n., price paid for a wife, J. vi. 266[16].

suc (*śuc*), 1, to mourn, grieve; *socati* (pres.), S. N. 34; Dhp. 15; J. i. 168[7]; *socare* (pres. 3 pl.), S. N. 445; Dhp. 225; *socamāna* (pres. part.), J. A. ii. 75[3]; *asocaṁ* (pres. part.), not grieving, S. i. 116; *mā soci*, do not wail, D. ii. 144; *mā socayittha* (plur.), do not wail, D. ii. 158; *socayati* (caus.), to cause to grieve, D. i. 52; S. i. 116; Mil. 226; *soceti*, J. A. ii. 8[8]; *socāpayati*, the same, S. i. 116.

Sucandaka, n., Rāma's palace, J. A. iv. 130[8].

sucarita, well conducted, right, good, Dhp. 168 and f.; n., good conduct, virtue, merit, A. i. 49 f.; 57; 102; Dhp. 231; It. 55; 59 f.; Pts. i. 115.

suci (*śuci*), pure clean, white, D. i. 4; A. i. 293; S. N. 226; 410; n., purity, pure things, J. A. i. 22[26]; goodness, merit, Dhp. 245; a tree used for making foot-boards, V. V. A. 8.

sucikamma (*śucikarman*), whose actions are pure, Dhp. 24.

sucigandha (*śuci-*), having a sweet perfume, Dhp. 58.

sucigavesin (*śucigaveṣin*), longing for purity, S. i. 205.

sucighaṭika, see *sūcighaṭikā*.

sucighara, Vin. ii. 301 f.; see *sūcighara*.

sucijātika (*śuci°*), of clean descent, J. A. ii. 11[13].

sucitta (°*tra*), much variegated, Dhp. 151.

Sucitti, m., name of an Upāsaka, D. ii. 259.

Suciparivāra, m., name of a merchant in Benares, J. A. iii. 257[14] ff.; 264[24]; 444[19]; v. 114[22].

sucibhojana (*śuci°*), n., pure food, S. N. 128.

sucimat, pure, an epithet of the Buddha, A. iv. 340.

Sucimukhī, f., name of a Paribbājikā, S. iii. 238 and ff.

sucimhita (*śucismita*), having a pleasant, serene smile, V. V.

xviii. 10; l. 25; lxiv. 12; V. V. A. 96; 280 (also explained as a name); J. iv. 107[21].

Sucirajātaka, n., J. A. iv. 360[24], probably = Sovīrajātaka.

Sucirata, m., name of a Brāhman, Sum. i. 155; J. A. v. 57 ff.

Suciloma, m., name of a Yakkha at Rājagaha, S. i. 207; see *Sūciloma*.

sucivasana (*śuci-*), wearing clean, bright clothes, S. N. 679.

Sucīmatī, f., name of the mother of Kapila, Ap. in Thig. A. 73.

Succajātaka, n., the 320th Jātaka, J. A. iii. 66 and ff.

succhanna, well covered, Dhp. 14.

sujana, m., a good man, Mah. i. 85.

Sujampati, m., the husband of Sujā, a name of Sakka, S. i. 225; 230; 234 and ff.; 239; S. N. 1024; J. iii. 146[30]; iv. 9[20]; 403[27]; 409[4]; v. 137[26]; 139[17]; vi. 102[17]; 484[1]; 573[21]; J. A. v. 139[27]; Dhp. A. 186.

I. *sujā* (*sruc*), f., a sacrificial ladle, D. i. 120; 138; S. i. 169; Sum. i. 289; 299.

II. *Sujā*, f., the name of Sakka's wife, S. i. 230; J. A. iii. 277[27]; 491[18]; 494[2]; v. 139[27]; vi. 157[4]; Dhp. A. 194; *cf. Sujātā*.

sujāta (ts.), well born, of noble birth, D. i. 93; S. N. 548 f.; p. 112; m., name of several persons: (1) one of the principal disciples of the Buddha Padumuttara, B. xi. 24; Ap. in Thig. A. 16; (2) a Buddha, B. xiii. 1 ff.; J. i. 38[24]; 39[7]; 44[7]; J. A. i. 37[27]; 38[10]; Sās. 145; Mahābodhiv. 10; (3) a Khattiya in the time of the Buddha Tissa, J. A. i. 40[18]; (4) a householder in Benares, J. v. 465[4]; 468[16]; J. A. v. 465[8] and ff.; (5) son of a householder in Benares, P. V. 7 = J. iii. 157[14]; J. A. iii. 157[17] and ff.; P. V. A. 39 and ff.; (6) son of King Assaka, V. V. lxiii. 2; 32; V. V. A. 259 and ff.; (7) a Brāhmaṇa at Benares, the father of the Theri Sundarī, Thig. 322 and ff.; Thig. A. 229 and ff.; (8) a Bhikkhu at Sāvatthi, S. ii. 278 and f.; (9) a Thera at Saḷḷassorodhagāma, Sās. 112; (10) a

Thera in Palenagāma, Sās. 124; (11) S. Pippalāyana, a Pabbajita, Ap. in Thig. A. 73.

Sujātajātaka, n., the 269th, 306th, and 352nd Jātaka, J. A. ii. 347 and ff.; iii. 20 and ff.; 155 and ff. respectively.

Sujātā, f., name of several women; (1) the wife of Sakka, Ud. 29; J. A. i. 201[3;28]; 205[23]; 206[2;4;7]; iii. 499[10]; Dhp. A. 185; 188; 191; compare *Sujā;* (2) mother of the Buddha Koṇḍañña, B. iii. 25; J. A. i. 30[13]; (3) one of the chief female disciples of the Buddha Sobhita, B. vii. 22; J. A. i. 35[22]; (4) the mother of the Buddha Padumuttara, B. xi. 19; J. A. i. 37[20]; Dhp. A. 251; one of the chief female disciples of the Buddha Piyadassin, B. xiv. 21; J. A. i. 39[5]; (5) the queen of King Brahmadatta, J. iii. 22[18]; J. A. iii. 21[19]; 22[27]; (6) the wife of the Bodhisatta in Benares, J. A. ii. 121[23] and ff.; (7) a Bhikkhuṇī, died at Naḷikā, D. ii. 92; S. v. 356 and f.; (8) a Therī in Sāketa, author of Thig. 145-150, Thig. A. 136 and ff.; (9) the daughter of Dhanañjaya, sister of Visākhā, daughter-in-law of Anāthapiṇḍika, A. iv. 91 and ff.; J. A. ii. 347[7] and ff.; (10) daughter of Senānī at Uruvelā, A. i. 26; J. A. i. 68[7] and ff.; Thig. A. 2; Dhp. A. 118; Sum. i. 58; 173; Asl. 34; Mahābodhiv. 28; Sās. 2.

sujāti, of noble family, Mah. xxix. 50.

sujīva, easy to live, Dhp. 244.

sujjhati, see *sudh.*

suñña (*śūnya*), empty, uninhabited, D. i. 17; ii. 202; S. i. 180; iv. 173; Sum. i. 110; Mil. 5; *s. gāma*, a deserted village, simile for the eye, where no 'soul' dwells, Dh. S. 597; Asl. 309; empty, devoid of reality, M. i. 435; S. iii. 167; iv. 54; 296; S. N. 1119; absent, abolished, Mil. 96; useless, M. i. 483; empty, devoid of, S. iv. 54; 297; Dāth. v. 17; Mil. 96; *suññakappa*, m., a Kappa in which there are no Buddhas; *suññasuñña*, empty of permanent substance, Pts. ii. 178; *asuñña*, not empty, Mil. 130.

suññata, empty, devoid of lusts, evil dispositions, and Karma, but especially of soul, ego, Thig. 46; Thig. A.

50; Dh. S. 344; *nibbānaṁ*, Asl. 221; *phassa*, S. iv. 295; *vimokkha*, Dhp. 92; Dhp. A. 282; Mil. 413; *vimokkha, samādhi*, and *samāpatti*, Vin iii. 92 and ff.; iv. 25 and ff.; *samādhi*, S. iv. 360; 363; Mil. 337; *anupassanā*, Pṭs. ii. 43 ff.

Suññatavagga, m., the third chapter of the Uparipaṇṇāsa of the Majjhima Nikāya, M. iii. 104-187.

Suññatasutta, n., two Suttas of the Majjhima Nikāya, the former, the Cūḷa S., the 121st, M. iii. 104 and ff.; the latter, the Mahā S., the 122nd, M. iii. 109 and ff.

suññatā (*śūnyatā*), f., emptiness; freedom from lust, ill-will, and dullness, Nibbāna, M. iii. 111; K. V. 232; Asl. 221; Nett. 118 and f.; 123 and f.; 126; of two kinds, K. V. A. 64; 177; *-pakāsana*, n., the gospel of emptiness, Sum. i. 99; 123; *-paṭisaṁyutta*, relating to the Void, connected with Nibbāna, A. i. 72 = iii. 107 = S. ii. 267; Sum. i. 100 and ff.; Mil. 16; *-vihāra*, m., dwelling in the sense of emptiness, Vin. ii. 304; M. iii. 104; 294.

suññatta (*śūnyatva*), n., emptiness, the state of being devoid, Asl. 221.

suññāgāra (*śūnyāgāra*), n., an uninhabited spot, solitude, Vin. i. 97; 228; ii. 158; 183; iii. 70; 91 and ff.; D. i. 175; ii. 86; 291; M. i. 33; S. iv. 133; 359 and ff.; It. 39; J. A. iii. 191[5]; Mil. 344.

suṭṭhu (*suṣṭhu*), well, *s. tāta*, well, father, J. A. i. 170[24]; *s. kataṁ*, you have done well, J. A. i. 287[11]; Sum. i. 297; *suṭṭhutaraṁ*, still more, J. A. i. 229[31]; *suṭṭhutā*, f., excellence, A. i. 98 and f.; Nett. 50.

suṭṭhita (*susthita*), well established, Dhp. A. 115.

suṇa (*śvan*), m., a day, Kacc. 327.

Suṇanta, m., name of a Thera, Sās. 118.

suṇisā (*snuṣā*), f., a daughter-in-law, Vin. i. 240; iii. 136; D. ii. 148; M. i. 186; 253; J. vi. 498[17]; *suṇhā*, the same, Vin. ii. 10; A. iv. 91; Thig. 406; J. A. ii. 347[15]; vi. 506[18].

I. *suta* (*śruta*), heard, see *su*; heard, taught, A. ii. 97 f.; renowned, J. ii. 442[7]; n., sacred lore, learning, M. iii.

99; A. i. 210 f.: ii. 7; S. iv. 250; J. ii. 42[15]; Mil. 248; *appa-ssuta*, who has little learning, *bahu-ssuta*, who has much learning, A. ii. 6 f.; S. ii. 159; *sutadhara*, remembering what is heard, A. ii. 23; *sutasannicaya*, hoarding up what is heard, A. ii. 23; *suta-dhamma*, mfn., having heard the law, Vin. i. 3[25] = Ud. 10[18]; *a-suta*, not heard, Vin. i. 238[9]; J. A. iii. 233[27]; *assuta*, the same, J. iii. 233[26]; *dussuta*, M. i. 228; *sussuta*, M. iii. 104;—n., learning, religious instruction, J. v. 450[15]; 485[18]; J. A. v. 485[17].

II. *suta* (ts.), m., son, Mah. i. 49; fem., *sutā*, daughter, Thig. 384.

sutakavi (*śruta°*), m., a poet of religious learning, a Vedic poet, A. ii. 230.

Sutanā, f., name of a deer, J. iv. 419[29]; J. A. iv. 413[15]; 417[1]; 421[16].

Sutanu, m., name of a boy, J. iii. 329[8]; J. A. iii. 325[2]; 329[12;28]; various reading, *Satana;* at river at Sāvatthi, S. v. 297.

Sutanujātaka, n., the 398th Jātaka, J. A. iii. 324 and ff.

sutappaya, easily contented, P. P. 26.

sutamaya (*śrutamaya*), fem. *°yī*, consisting in learning, *sutamayī paññā*, wisdom obtained by learning, Pts. i. 4, 22 ff.; Nett. 8; 50; 60.

sutavat (*śrutavat*), who has heard, learned, Vin. i. 14; A. ii. 178; S. N. 70; 90; 371; *sutavanta-nimmita*, founded by learned, pious men, Mil. 1; m., name of a Paribbājaka and Paccekabuddha, A. iv. 369 and ff.; M. iii. 69; *assutavat*, unlearned, M. i. 1 (~ *rā puthujjano*, laymen).

Sutasoma, m. (1) The son of King Koravya in Indapattana, J. v. 479[1]; 483[10]; 485[13]; 494[3]; 499[4]; 507[25]; J. A. v. 457 and ff.; Mahābodhiv. 50; (2) son of King Brahmadatta in Benares, J. v. 179[4;8;19]; 181[12;16]; 183[12]; 184[13]; 185[23]; 186[8]; 190[20]; J. A. v. 177 and ff.

Sutasomajātaka, n., the 525th and 537th Jātaka, the former, the Culla-S., J. A. v. 177 and ff.; the latter, the Mahā-S., J. A. v. 456 and ff.

sutassava, m. (*śrutaśravas*), the far-renowned one, an epithet

of Buddha, S. N. 353 (gen. *sutassarassa*, thus read instead of *sutassa rassa*).

Sutā, f., daughter of an Upāsaka in Sāvatthi, V. V. xxxii. 1; 2; 8; V. V. A. 131.

suti (*śruti*), f., hearing, tradition, S. N. 839; 1078; Mil. 3; Mah. i. 3; also: rumour; *sutiyasena*, by rumour, J. A. iv. 285[24]; 476[23].

sutihīna (*śruti°*), deprived of hearing, deaf.

I. *sutta*, see *sup*.

II. *sutta* (*sūtra*), n., a thread, string, Vin. ii. 150; D. i. 76; ii. 13; J. A. i. 52[1]; used as a denomination of lust, Dh. S. 1059; Asl. 364; *kāḷas*, a carpenter's measuring line, J. A. ii. 405[9]; Mil. 413; a portion of the Buddhist Scriptures, the old Suttapiṭaka, D. ii. 124; one of the divisions of the Scriptures, A. ii. 103; 178; 185; G. V. 57; Mahābodhiv. 95; a rule, a clause (of the Pātimokkha), Vin. i. 65; 68; ii. 68; 95; iii. 327; a chapter, division, of a text, S. iii. 253; v. 46; S. N., p. 3; Nett. 118; an ancient verse, a quotation, J. A. i. 288[17]; 307[15]; 314[13]; used as a masculine noun, S. iii. 221; *suttaso*, Sutta by Sutta, Kacc. 212; *gosutta*, n., the lore of cows, J. A. i. 194[22]; *hatthisutta*, n., the lore of elephants, an elephant trainer's handbook, J. A. ii. 46[24].

suttaka (*sūtraka*), n., a string, Vin. ii. 271; a string of jewels or beads, Vin. ii. 106; iii. 48; Asl. 321; a denomination of lust, Asl. 364.

suttakāra (*sūtra-*), m., a cotton-spinner, Mil. 331.

suttaguḷa (*sūtra-*), m., a ball of string, D. i. 54; M. iii. 95.

suttajāla (*sūtra-*), n., a web of thread, a spider's web, Dhp. A. 412.

suttadhara, m., 'one of the principal officers who maintained the rules or axioms,' D'Alwis, 'Introd. to Kacc.,' pp. 99-100.

Suttauddesa, m., a book by Saddhamma Jotipāla, G. V. 64; 74; Sās. 74.

Suttanipāta, m., the fifth division of the Khuddakanikāya, G. V. 57; Sās. 94; a commentary on the same was written by Buddhaghosa, G. V. 68.

suttanta, m., a chapter of the Scriptures, a discourse, dialogue, Vin. i. 140 f.; 169; ii. 75; iii. 159; iv. 344; A. i. 60; 69; 72; ii. 147; S. ii. 267.

Suttantapiṭaka, n., the second division of the Buddhist Scriptures, G. V. 55; Sās. 27; 150.

suttantika, versed in the Suttantas, Vin. i. 169; ii. 75; 161; iii. 159; J. A. i. 218[2]; Mil. 341; *-duka*, n., the Suttanta pairs, the pairs of terms occurring in the Suttantas, Dh. S. 1296 and ff.; *-ratthāni*, the physical bases of spiritual exercise in the Suttantas, Pts. i. 186.

Suttapiṭaka, n., the same as Suttantapiṭaka, Mahābodhiv. 95.

suttalūkha, roughly sewn together, Vin. i. 287; 297.

suttavāda, m., a division of the Sabbatthavādins, Dīp. v. 48; Mah. v. 6; K. V. A. 3 f.; Sās. 14; Mahābodhiv. 97.

Suttavibhaṅga, m., a portion of the Vinaya Piṭaka, Vin. ii. 96; 306; iii.-iv.

Suttasaṅgaha, m., name of a work, Sās. 130.

I. *sutti* (*śukti*), in *kuruvindakasutti*, an appurtenance filled with chunam for rubbing the body, Vin. ii. 107; see *sotti*.

II. *sutti* (*sūkti*), f., a good saying, Saddhammop. 340; 617.

suttika, connected with a thread, bound with a thread, Kacc. 189.

suthita (?), beaten out, Mil. 415.

sudaṁ, see *su*, IV.

Sudatta, m., name of various persons; (1) the father of the Buddha Sumana, B. v. 21; J. A. i. 34[26]; (2) the father of the Buddha Sumedha, B. xii. 18; J. A. i. 38[4]; (3) the father of the Buddha Piyadassin, B. xiv. 15 = Sudinna, J. A. i. 39[3]; (4) one of the eight Brāhmaṇs who recognized the signs on the Buddha's body, J. i. 56[4]; Mil. 236; (5) an Upāsaka who died at Nāḍikā, D. ii. 92; S. v. 356 and f.; (6) a Devaputta, S. i. 53; (7) Anāthapiṇḍika's family name, Vin. ii. 156; S. i. 212; A. i. 26; iii. 451; Dīp. ii. 1.

Sudattā, f., name of various women; (1) the mother of the Buddha Sumedha, B. xii. 18; J. A. i. 38[5]; (2) one of the first disciples of the Buddha Tissa, B. xviii. 22; J. A. i. 40[25].

sudanta (*sudānta*), well subdued, tamed, D. ii. 254; Dhp. 94.

sudassa (°*rśa*), easily seen, Dhp. 252; m., a kind of gods, found in the fourteenth Rūpabrahmaloka, D. ii. 52: P. P. 17; K. V. 207.

sudassana (*sudarśana*), well-looking; m., name of various persons: (1) One of the chief disciples of the Buddha Sujāta, B. xiii. 25; J. A. i. 38[19]; (2) the Bodhisatta in the time of the Buddha Vessabhu, B. xxii. 11; J. A. i. 42[7]; Mahābodhiv. 11; (3) a cousin of King Pasenadi, S. i. 82; Dhp. A. 356; (4) a Paccekabuddha, M. iii. 69; (5) a convert, died at Nāḍikā, D. ii. 92; S. v. 356 f.; (6) a King of the Nāgas, J. vi. 171[21]; 188[3]; 190[4]; 192[5]; J. A. iv. 182[20]; vi. 167[29]; (7) a king, usually called Mahāsudassana, J. A. i. 391[30]; Sās. 152; (8) name of a mountain, B. ii. 200; J. i. 29[5]; vi. 125[13]; 126[7]; J. A. ii. 214[12;14]; vi. 125[17]; 126[17] (= Sineru); Asl. 298; (9) name of a monastery in the town of Ramma, J. A. i. 11[10]; 12[5]; Mahābodhiv. 5; 129: n., name of various towns: (10) a town of the gods, J. A. ii. 214[13]; V. V. A. 161; 285; (11) the birthplace of the Buddha Sumedha, B. xiii. 18; J. A. i. 37[20]; 38[4]; the present Benares, J. v. 191[18]; J. A. iv. 119[28]; v. 177[12]; 186[2].

Sudassanā (*sudarśanā*), f., the mother of the Buddha Atthadassin, B. xv. 14; J. A. i. 39[14].

Sudassī, f., name of a heaven, P. P. 17; it is inhabited by the gods called *Sudassins*, M. iii. 103; K. V. 207.

Sudāṭhu, m., having good teeth, name of a deer, J. iii. 192[16;23]; J. A. iii, 192[20;21].

sudiṭṭha (*sudṛṣṭa*), well seen, S. N. 178; p. 143.

Sudinna m. (1) The father of the Buddha Piyadassin, J. A. i. 39[3] = Sudatta, B. xiv. 15; (2) a Bhikkhu of the Kalanda clan, Vin. ii. 286; iii. 11 and ff.; Mil. 170; Mahābodhiv. 92.

suduj̃jaya (*sudurjaya*), difficult to win, Mah. xxvi. 3.

suduttara (*sudustara*), very difficult to escape from, Dhp. 86; S. N. 358.

sududḍasa (*sudurdṛśa*), very difficult to see, Vin. i. 5; Dhp. 36; used as an epithet of the Nibbāna, S. iv. 369.

sudubbala (*sudurbala*), very weak, S. N. 4.

sudullabha (*sudurlabha*), very difficult to obtain, S. N. 138.

Sudeva, m. (1) The father of the Buddha Dīpaṅkara, Mahābodhiv. 4 = Sumedha, B. ii. 207; (2) one of the chief disciples of the Buddha Maṅgala, B. iv. 23; J. A. i. 34[8]; (3) one of the chief disciples of the Buddha Sujāta, B. xiii. 25 = Deva, J. A. i. 38[19].

sudesika (°*śika*), m., a good guide, Mil. 354; Asl. 123.

sudesita (°*śita*), well preached, Dhp. 44; S. N. 88; 230.

sudda (*śūdra*), m., a Śūdra, Vin. ii. 239; D. i. 104; M. i. 384; A. i. 162; ii. 194; S. i. 102; P. P. 60; S. N. 314; fem. *suddī*, D. i. 241.

suddiṭṭha, the same as *sudiṭṭha* (after the analogy with *duddiṭṭha*) Vin. i. 129[15]: J. iv. 192[13], etc.

suddha, see *sudh*.

suddhaka, n., a minor offence, less than a Saṅghādisesa, Vin. ii. 67.

Suddhaṭṭhakasutta, n., the fourth Sutta of the Aṭṭhakavagga of the Sutta Nipāta, S. N., p. 149 f.

suddhanta (*śuddhānta*), m., women's apartment.

suddhanta (*sudhānta*), well blown, M. iii. 243; Asl. 326; = *saṁdhanta*, A. i. 253; Vin. ii. 59[4] (°*parivāsa*, see below).

suddhantaparivāsa, m., a probation of complete purification, Vin. ii. 59 and ff.

suddhapīti (*śuddhaprīti*), whose joy is pure, Mah. xxix. 49.

suddhabuddhi (*śuddha*°), of pure intellect, J. i. 1[18].

suddhavaṁsatā (*śuddha* + *vaṁśa* + *tā*), f., purity of lineage, Mah. lix. 25.

suddhavasana (*śuddha*°), wearing pure clothes, Thig. 338; Thig. A. 239.

suddhavālukā (*śuddha*°), f., white sand, Mah. xix. 37.

suddhasaṅkhārapuñja (*śudha* + *saṁskāra*°), m., a mere heap of Saṅkhāras, S. i. 135.

suddhājīvin (*śu*-), living a pure life, Dhp. 366.

suddhānupassin, seeing what is pure, S. N. 788.

suddhāvāsa (*śu°*), m., pure abode, name of a heaven and of the gods inhabiting it, D. ii. 50; Dhp. A. 369; name of a Paccekabrahmā, S. i. 146 and ff.

suddhāvāsakāyika, belonging to the pure abode, epithet of the Suddhāvāsa gods, Vin. ii. 302; D. ii. 253; S. i. 26.

suddhi (*śuddhi*), f., purity, purification, D. i. 54; M. i. 80; ii. 132; 147; S. i. 166; 169; 182; iv. 372; Thig. 293; Dh. S. 1005; S. N. 478; *suddhimvada*, stating purity, S. N. 910; *suddhināya*, leading to purity, S. N. 910.

suddhika (*śu°*), connected with purification, Dh. S. 519-522; *udaka-s.*, pure by use of water, S. i. 182; Vin. i. 196; *udakasuddhikā*, f., cleaning by water, Vin. iv. 362; *susāna-s.*, fastidious in the matter of cemeteries, J. A. ii. 54[10].

suddhikagāthā, f., the last Vagga of the Sutta Nipāta, G. V 57.

Suddhikabhāradvāja, m., name of a Brāhmaṇ, S. i. 166.

Suddhikavagga, m., the first chapter of the Indriya Saṁyutta of the Mahāvagga of the Saṁyutta Nikāya, S. v. 193 and ff.

suddhimagga (*śuddhimārga*), m., the path leading to purification, S. i. 103.

Suddhodana, m., name of the father of the Buddha, a nobleman among the Sakyas of Kapilavatthu, Vin. i. 82; D. ii. 7; 52; S. N. 685; B. ii. 66 = J. i. 16[10]; B. xxvi. 13; Ap. in Thig. A. 26; 83; Thig. A. 1; J. A. i. 15[23] and ff.; Dhp. A. 135; 334; Mil. 236; Dīp. iii. 45 and ff.; Mah. ii. 20 and ff.; Mahābodhiv. 7; 14; Sās. 2.

Suddhodaṁ, m., son of Suddhodana, the Buddha.

sudh (*śudh*), 4, to become pure; *sujjhati* (pres.), M. i. 39; S. i. 34; 166; *suddha* (p.p.p.), clean, pure, Vin. i. 16; D. i. 110; S. N. 476; purified, pure of heart, M. i. 39; Dhp. 125; S. N. 90; simple, mere, unmixed, S. i. 135; Asl. 72; *suddhatta* (*°tva*), n., purity, D. ii. 14; *suddhatā*, f., the same, S. N. 435; *sodheti* (caus.), to make clean, to purify, Vin. i. 47; M. i. 39; Dhp. 141; Sum. i. 261; 135[5]; to examine, search, J. A. i. 200[6];

291[1]; ii. 123[1]; to search for, to seek, J. A. ii. 135[12]; to clean away, to remove, J. A. iv. 404[19]; to correct, J. A. ii. 48[7]; *sudhāpeti* (caus.), to cause to clean, to clean, J. A. i. 305[3]; ii. 19[27]; *sudhīyati* (pass.), is cleansed, adorned, B. ii. 40 f. = J. i. 12[2].

Sudhaññaka, n., the birthplace of the Buddha Revata, B. vi. 16; = *Sudhaññavati*, J. A. i. 35[7].

Sudhanā, f., name of a female adherent of the Buddha, A. iv. 347.

Sudhamma, m. (1) The father of the Buddha Sobhita, B. vii. 16; J. A. i. 35[20]; (2) a Bhikkhu, Vin. ii. 19 and ff.; Dhp. A. 262; (3) a kind of gods, V. V. lxii. 3; V. V. A. 258.

Sudhamma, n. (1) The birthplace of the Buddha Sobhita, B. vii. 16; J. A. i. 35[19]; (2) a town in Burma, the modern Thaton, Sās. 10, etc.

sudhammatā (*sudharmatā*), f., good nature, J. A. ii. 159[19]; vi. 527[8].

Sudhammamahāsāmin, m., name of a Thera, Sās. 83 and f.

Sudhammā (°*rmā*), f. (1) The council hall of the gods, D. ii. 207 and ff.; 220 and f.; 268; 274; M. ii. 79; S. i. 221; V. V. lxxiv. 1; V. V. A. 298; J. A. i. 204[24]; 205[4]; (2) the mother of the Buddha Sobhita, B. vii. 16; J. A. i. 35[20]; (3) one of the chief female disciples of the Buddha Atthadassi, B. xv. 20; J. A. i. 39[16]; (4) a Therī in the time of the Buddha Kassapa, Dīp. xvii. 19 ff.; Mah. xv. 147; Mahābodhiv. 129 and f.; (5) the daughter of King Kiki, J. vi. 481[13]; J. A. vi. 481[17]; Ap. in Thig. A. 17 f.; 104; 114; 131; 181; 192; (6) the queen of King Reṇu, J. iv. 452[15; 29]; J. A. iv. 445[19]; 448[4]; (7) the wife of Sakka, J. A. i. 201[2] and ff.; Dhp. A. 188; 191.

Sudhammālaṅkāra, m., name of a Thera, Sās. 83.

sudhā (ts.), f., the beverage of the gods, nectar, J. v. 396[7]; Tel. 39; whitewash, cement, Vin. ii. 154; *-kamma*, n., whitewashing, coating of cement, J. A. vi. 432[6]; Mah. xxxviii. 74.

sudhī, wise.

sudhota, well washed, thoroughly clean, J. A. i. 331[20].

suna (*śūna*), swollen, Vin. ii. 253; A. iv. 275; 470.

suna (*śuna*), m., a dog, also written *suṇa*, J. vi. 353[20]; 357[6] (cf. *sunakha*).

Sunakkhatta, m., a Licchavi prince at Vesāli, D. i. 152; 155; M. i. 68; ii. 252; Nett. 99; J. vi. 255[8]; J. A. i. 389 f.; iv. 75[14]; vi. 219[26].

Sunakkhattasutta, n., the 105th Sutta of the Majjhima Nikāya, M. ii. 252.

sunakha (*śunaka*), m. (1) A dog, A. i. 48; Thig. 509; J. A. i. 175[12]; 189[27]; ii. 128[2]; 246[9]; fem. *sunakhī*, a bitch, J. A. iv. 400[24]; (2) name of a hell, J. A. v. 145[2].

Sunakhajātaka, n., the 242nd Jātaka, J. A. ii. 246 and ff.

Sunanda, m. (1) The father of the Buddha Koṇḍañña, B. iii. 25; J. A. i. 30[12]; (2) the charioteer of the King of Benares, J. A. vi. 10[26] and ff.; (3) the charioteer of King Sivi, J. v. 213[19;23]; J. A. v. 214[28]; 227[17]; (4) a Bhikkhu, Sās. 146 and f.

Sunandā, f. (1) One of the chief female disciples of the Buddha Dīparikara, B. ii. 214 = J. i. 29[23]; Mahābodhiv. 5; (2) the mother of the Buddha Dhammadassi, B. xvi. 13; J. A. i. 39[26]; (3) an Accharā, V. V. xviii. 10; l. 25; (4) a queen of Benares, J. vi. 134[31]; (5) the daughter of a garland-maker in Rājagaha, V. V. xxxvii. 5; V. V. A. 170; (6) name of a Therī, Mahābodhiv. 169.

sunaya, easily deducted, clearly understood, A. iii. 179 = *sunnaya*, A. ii. 148.

sunahāta (*susnāta*), well bathed, well groomed, D. i. 104; see *sunhāta*.

Sunāga, m., a Thera, the author of Thag. 85.

Sunāparanta (*Sroṇāparānta*), m., name of a country, M. iii. 268; S. iv. 61; identified with Burma, Sās. 11; 47; 54; 56; *-ka*, living in S., M. iii. 268; S. iv. 61.

Sunāma, m., a minister of King Aṅgati, J. vi. 221[16]; 222[4,10]; 230[14]; 255[6]; J. A. vi. 221[3], etc.

Sumiddā, f., name of an Upāsikā, V. V. xxv. 5; V. V. A. 117 and f.

sunimmadaya, easily overcome, D. 243 and f.

Sunimmita, m., name of a god, D. i. 219; A. iv. 243; S. iv. 280; V. V. xl. 18; V. V. A. 189; 192; J. A. i. 81[11].

sunisita (*suniśita*), well whetted or sharpened, J. iv. 118[18].

Sunīta, m., name of a Thera, the author of Thag. 620-631.

Sunīdha, m., a minister in Magadha, Vin. i. 228 and ff. = D. ii. 86 and ff.; Ud. 87 and ff.

Sunetta, m. (1) A Paccekabuddha, P. V. 64; 68; P. V. A. 177; 265; 283; *cfr.* A. iii. 371; 373; iv. 103 f.; 135; (2) one of the chief disciples of the Buddha Sobhita, B. vii. 21; J. A. i. 35[21]; (3) an Upaṭṭhāka of the Buddha Dhammadassi, B. xvi. 18; J. A. i. 39[27].

Sunēru, Dhp. A. 190 = *Sineru*.

sundara (ts.), beautiful, good, J. A. ii. 11[17]; 98[26]; m., name of a Bhikkhu from Rājagaha, Vin. iii. 36.

Sundarasamudda, m., name of a Thera, the author of Thag. 459-465.

Sundarā, f., one of the Aggasāvikās of the Buddha Anomadassi, Dhp. A. 131 = *Sundarī*, B. viii. 23; J. A. i. 36[6].

Sundarikabhāradvāja, m., name of a Brāhmaṇ, M. i. 39; S. i. 167; S. N., p. 79; *-sutta*, n., the fourth Sutta of the Mahāvagga of the Sutta Nipāta, S. N., p. 79.

Sundarikā, f., a river in the Kosala country, M. i. 39; S. i. 167; S. N., p. 79.

Sundarī, f. (1) One of the chief female disciples of the Buddha Anomadassi, B. viii. 23; J. A. i. 36[6] = *Sundarā*, Dhp. A. 131; (2) a Therī at Benares who was murdered by the Titthiyas at Jetavana, the author of Thig. 312-337; Thig. A. 228 and ff.; Ud. 43 and ff.; J. A. ii. 415 and ff.; Dhp. A. 394.

Sundarīnandā, f., name of a Bhikkhunī, the author of Thig. 82-86, Vin. iv. 211 and ff.; 232; 234; Thig. A. 80 and ff.

sunnaya, easily understood, A. ii. 148 = *sunāya*, A. iii. 179.

sunhāta (*susnāta*), well washed, well groomed, S. i. 79; see *sunahāta*.

sup (*svap*), to sleep; *supati* (pres.), S. N. 110; J. v. 215[29]; *suppati* (pres.), S. i. 107; *soppati* (pres.), S. i. 107; 110;

supe (opt.), S. i. 111; *supanta* (pres. part.), Vin. i. 15; *suppamāna* (part. med.), J. iii. 404[16]; *supi* (aor.), Mil. 89[4]; *supiṁsu* (aor. 3 pl.), Vin. ii. 78; *soṭṭuṁ* (inf.), S. i. 111; *supita* (p.p.p.), sleeping, sleep, S. N. 331; *sutta* (p.p.p.), asleep, D. ii. 130; Dhp. 47; It. 41; sleeping, sleep, D. i. 70; ii. 95; M. i. 448; S. iv. 169; It. 41.

supakka (°*kva*), thoroughly ripe, Mah. xv. 38.

supaṭipanna (*suprati-*), see *suppaṭipanna*.

supaṇṇa (*suparṇa*), m. Fairwing, a kind of bird, D. ii. 259; S. i. 148; J. ii. 107[26]; J. A. i. 202[27]; ii. 13[11]; iii. 91[2;4]; 187[21]; 188[2]; vi. 256[14;19]; 257[6], etc.; four kinds, S. iii. 246.

Supaṇṇasaṁyutta, n., the ninth book of the Khandhavagga of the Saṁyutta Nikāya, S. iii. 246 and ff.

supaṇṇasālā (*su+parṇaśālā*), f., a beautiful hut, J. A. i. 7[7].

Supatiṭṭha, n., name of a shrine near Rājagaha, Vin. i. 35.

supatittha (*sūpatirtha*), easy to get down to, D. ii. 129; Ud. 83 = *sūpatittha*, M. i. 76.

Supatta, m., name of a crow, J. ii. 435[15]; J. A. ii. 433[19] and ff.; name of a vulture, J. A. iii. 484[5].

Supattajātaka, n., the 292nd Jātaka, J. A. ii. 433 and ff.

Supabhā, f., name of an Upāsikā, Vin. iii. 39.

suparikammakata, well prepared, well polished, D. i. 76; A. ii. 201; Sum. i. 221.

suparimaṇḍala, well rounded, complete, Mah. xxxvii. 225.

suparihīna, thoroughly bereft, quite done for, It. 35.

Supassa, m., a king of the Nāgas, Vin. i. 219; a former name of Mount Vepulla, S. ii. 192.

supāṇa (*śvan*), m., dog, D. ii. 295 = M. i. 58; 88; S. N. 201; Mil. 147; various reading *suvāṇa* (which see).

supāna, m. = foregoing, J. iv. 400[10].

supāpika, very sinful, wicked, A. ii. 203.

supāyika (?), J. iv. 118[18] (read: *supāsita* ?).

supina (*svapna*), m. and n., a dream, D. i. 9; 54; S. N. 360; 807; 927; J. i. 374[4]; J. A. i. 334[28]; 335[1]; Sum. i. 92; 164; *supinante*, at the end of a dream, Thig. 394; *supinantena*, in one's dreams, Vin. ii. 125; iii. 112; Thig. A. 258; the five dreams of the Buddha, A. iii.

240; J. A. i. 69[6]; *dussupisa*, m., an unpleasant dream, J. A. i. 335[26]; *Mahāsupina-jātaka*, J. A. i. 337 ff.

supinaka, m., a dream, Vin. ii. 25; D. ii. 333; M. i. 365; Sum. i. 92.

supubbaṇha (*su*+*pūrvāhna*), m., a good morning, A. i. 294.

suposatā, f., good nature, Vin. i. 45.

suppa (*śūrpa*), m., a winnowing basket, Ud. 68; J. A. i. 502[19]; ii. 428[13]; Mil. 282; *-ka*, m., a toy basket, Asl. 321.

suppaṭikāra (*su*+*pratikāra*, m., easy requital, A. i. 123.

suppaṭipanna (*suprati-*), well conducted, A. ii. 56; P. P. 48; *-tā*, f., good conduct, Nett. 50.

suppaṭippatāḷita, well played on, D. ii. 171; A. iv. 263.

suppaṭiriddha (*su*+*prati-*), thoroughly understood, A. ii. 185.

suppatā, f., in *mugga-s.*, pea-soup talk, sugared words, Mil. 370.

suppatiṭṭhita (*supratisthita*), firmly established, It. 77; S. N. 444.

suppatiṭṭhitatittha, n., name of a Tittha on the Nerañjarā, J. A. i. 70[6].

suppatīta (*supra*°), well pleased, Mah. xxix. 64; m., name of the father of the Buddha Vessabhu, D. ii. 7; B. xxii. 18; J. A. i. 42[12].

suppadhaṁsiya, very liable to be molested, S. ii. 264.

suppadhota, thoroughly cleansed, D. ii. 324.

suppabuddha (*supra*°), well awake, Dhp. 296; m. (1) A Sākya, the father-in-law of the Buddha, Mil. 101; Mah. ii. 19; Dhp. A. 296; (2) a leper at Rājagaha, Ud. 48.

suppabhāta (*supra*°), well dawned, a good daybreak, S. N. 178.

suppameyya, easily fathomed, A. i. 266; P. P. 35.

supparattin, thoroughly mastered, A. iv. 140.

supparāyita, well woven forth, evenly woven, Vin. iii. 259.

Supparāsā, f., an Upāsikā of the Koliya tribe, A. i. 26; ii. 62; iv. 348; Ud. 15; J. A. i. 407 and ff.; Dhp. A. 212.

suppavedita (*supravedita*), well preached, It. 78; Thig. 341; Thig. A. 240.

suppasanna (*suprasanna*), thoroughly full of faith, Mah. xxxiv. 74.

suppahāra (*suprahāra*), m., a good blow, J. iii. 83[6].

suppahīnatta, thorough abolition or extirpation, Pts. ii. 2.

Suppādakatittha, n., name of a Tittha in Burma, Sās. 53.

Suppāra, n., a port in India, Dīp. ix. 15 and ff.; *-ka*, the same, Mah. vi. 46; the residence of Bāhiya Dārucīriya, Ud. 6.

Suppāraka, m., name of a ferryman in Bharukaccha, J. A. iv. 137 and ff.; Mahābodhiv. 49.

Suppārakajātaka, n., the 463rd Jātaka, J. A. iv. 136 and ff.

Suppiya, m., name of a Paribbājaka, D. i. 1 f.; Sum. 14; 39; 42; Mahābodhiv. 93; name of a Thera, the author of Thag. 32; name of certain legendary inhabitants about Mount Vepulla, S. ii. 192.

Suppiyā, f. (1) Name of an Upāsikā, Vin. i. 216 and ff.; ii. 287; A. i. 26; iv. 348; Mil. 115; (2) name of a daughter of the third Okkāka, Sum. i. 258.

Suphassa, m., a kind of musical instrument, V. V. xviii. 10; l. 25.

Suphassā, f. (1) The mother of the Buddha Siddhattha, B. xvii. 13; J. A. i. 40[8]; (2) a female crow, the wife of Supatta, J. A. ii. 433 and ff.; (3) a female celestial musician, V. V. xviii. 11; l. 26.

suphassita, agreeable to touch, very soft, J. A. i. 220[20]; smooth, V. V. A. 275.

subahu, very much, very many, Mah. xx. 9; xxx. 18; xxxiv. 15; xxxvii. 48.

Subāhu, m. (1) A young man in Benares, the author of Thag. 52; Vin. i. 19; (2) name of a tiger, J. iii. 192[16; 23; 24]; 540[19].

Subodhālaṅkāra, m., a metrical work by Saṅgharakkhita, G. V. 61 f.; 70; 72; Sās. 34.

subbaca, the same as *sucaca*, which see.

subbata (*suvrata*), virtuous, devout, B. i. 52; S. i. 236; Dhp. 95; J. vi. 493[21].

subbuṭṭhi (*suvṛṣṭi*), f., abundant rainfall, Mah. xv. 97; *-kā*, f., the same, D. i. 11.

subbhū (*subhrū*), having beautiful eyebrows, lovely, J. iv. 18[13]; *subbhuru*, the same, J. iv. 19[29].

Subrahman, m. (1) Name of a god, D. ii. 261; S. i. 53; 146 and ff.; (2) the father of the future Buddha Metteya, Asl. 415.

subh (*śubh*), 1, to shine, be splendid, look beautiful; *sobhati* (pres.), J. A. i. 89[18]; ii. 93[8]; *sobhetha*, let your light shine, Vin. i. 349 = ii. 162 = J.A. iii. 487[23] = S. i. 217; *sobhi* (aor.), J. A. i. 143[5]; *sobheti*, to make resplendent, adorn, grace, A. ii. 7; S. N. 421; J. A. i. 43[20]; Mil. 1; to make clear, D. i. 105.

subha (*śubha*), shining, bright, beautiful, D. i. 76 = ii. 13 = M. iii. 102; Dh. S. 250; Sum. i. 221; auspicious, lucky, pleasant, S. N. 341; It. 80; good, S. N. 824, 910; *subhato man*, to consider as a good thing, S. N. 199; J. i. 146[26]; *cf.* S. iv. 111; n., welfare, good, pleasure, *-vasena*, for pleasure's sake, J. A. i. 303[3]; 304[22]; *asubha*, S. v. 320; *subhāsubha*, pleasant and unpleasant, Mil. 136; J. iii. 243[18] (*niraya = subhānaṁ asubhaṁ*, unpleasant for the good, Comm.); cf. below *subhāsubha*.

Subha, m. (1) The son of Todeyya, a young man at Sāvatthi, D. i. 204 and f.; M. ii. 196; iii. 202; Sum. i. 7; 27; Nett. 182; (2) the son of Datta, usurped the kingdom of Ceylon, Dīp. xxi. 45; Mah. xxxv. 51 and ff.

subhakiṇṇa (*śubhakīrṇa*), m., the lustrous gods, a class of gods, D. ii. 69; M. i. 2; 329; 390; iii. 102; A. i. 122; J. A. iii. 358[24]; K. V. 207; also written °*kiṇha* (*-kṛtsna*), A. ii. 231; 233; iv. 40; 401.

Subhakāṭa, m., name of the Cetiyapabbata at the time of the Buddha Kassapa, Smp. 331; Mahābodhiv. 129.

subhaga (ts.), happy, beloved, charming; m., a son of the Nāga king Dhataraṭṭha, J. vi. 189[27]; 198[11]; J. A. vi. 168[1]; 189[22] and ff.

subhagakaraṇa, n., making happy, or beloved (by charms), D. i. 11; Sum. i. 96.

subhagati (*śubha*°), f., going to bliss, to heaven, Mah. xxv. 115

Subhagavana, n., a forest at Ukkaṭṭhā, D. ii. 50; M. i. 1; J. A. ii. 259[14]; K. V. 559.

subhaṅgana, with beautiful courts, J. vi. 272[3].

subhaṭṭhāyin (*śubhasthāyin*), remaining, continuing, in glory, D. i. 17; Sum. i. 110.

Subhadda, m., name of various persons. (1) One of the chief disciples of the Buddha Koṇḍañña, B. iii. 30; J. A. i. 30[13]; (2) a convert, died at Nādika, D. ii. 92; S. v. 358 and ff.; (3) Buddha's last convert, D. ii. 148 ff.; Sum. i. 45; K. V. 601; Mil. 130; (4) a monk who tried to stir up a schism among the monks immediately after the Buddha's death, Vin. ii. 284; Smp. 283; D. ii. 162; Sum. i. 2; 6; Mahābodhiv. 85 and f.; Sās. 3 and f.; (5) a son of Upaka and a hunter's daughter, Thig. A. 221.

Subhaddā, f. name of various women. (1) An accharā, V. V. xviii. 11; l. 26; (2) one of the chief disciples of the Buddha Revata, B. vi. 22; J. A. i. 35[9]; (3) the queen of Mahāsudassana, D. ii. 187; 189; 194; S. iii. 145; J. A. i. 392[7; 21]; 393[4; 13]; (4) the daughter of the Madda king, the queen of the king of Benares, J. v. 51[16]; J. A. v. 39[25] and ff.; in a former existence she was an elephant, *Cullasubhaddā* by name, J. A. v. 37[10] and ff.; (5) a daughter of Anāthapiṇḍika, called *Cullasubhaddā*, Mil. 383; 387; (6) the daughter of a householder in Sāvatthi, V. V. xxxiv. 3; V. V. A. 149 and ff.; 192.

subhadhātu (*śubha-*), f., the element of splendour, S. ii. 150.

subhanimitta (*śubha-*), n., auspicious sign, auspiciousness as an object of one's thought, M. i. 26; A. i. 3; 87; 200; S. v. 64; 103.

subhara, easily supported, frugal; *-tā*, f., frugality, Vin. i. 45; ii. 2; M. i. 13.

subhasaññā (*śubhasaṁjñā*), f., notion of beauty, Nett. 27.

subhasaññin (*śubhasaṁjñin*), considering as beautiful, A. ii. 52.

Subhasutta, n. (1) The tenth Sutta of the Dīgha Nikāya, D. i. 204 and ff.; Sum. i. 7; (2) the 99th Sutta of the Majjhima Nikāya, M. ii. 196 and ff.

Subhā, f., name of two Therīs. (1) The daughter of a smith, the author of Thig. 338-365; Thig. A. 236

and ff.; (2) the daughter of a Brāhmaṇ at Rājagaha, the author of Thig. 366-399; Thig. A. 245 and ff.

subhānupassin, looking for pleasure, Dhp. 7; *a-*, It. 80.

subhāvita, well reflecting, Dhp. 14; It. 21.

subhāsita (°*ṣita*), well spoken, D. i. 3; 143; ii. 273; Dhp. 51; S. N. 252; 325, etc.

Subhāsitasutta, n., the third Sutta of the Mahāvagga of the Sutta Nipāta, S. N., p. 78 and f.

subhāsubha (*śubhāśubha*), good and bad, Dhp. 409 = S. N. 633.

subhikkha (°*kṣa*), having plenty of food, Dhp. A. 417; n., plenty, D. i. 11; *-vāca*, called plenty, renowned for great liberality, It. 66.

Subhinna, n., name of a town in Burma, Sās. 35.

Subhūta, m., name of a Thera, the author of Thag. 320-324.

Subhūtacandana, m., the author of the Liṅgatthavivaraṇa, G. V., 63; 67.

Subhūti, m., name of a Thera, the author of Thag. 1; A. i. 24; v. 337 and ff.; Ud. 71; Mil. 386; 391.

subhūmi, f., a good soil, M. i. 124.

Subhoja, m., one of the eight Brāhmaṇs who took note of the marks on the Buddha's body just after his birth, Mil. 236 = *Bhoja*, J. i. 56[4].

suma, m., the moon, Kacc. 321.

Sumaṅgala, m. (1) One of the chief disciples of the Buddha Dīpaṁkara, B. ii. 218 = J. i. 29[21]; Mahābodhiv. 5; (2) a Brāhmaṇ at the time of the Buddha Siddhattha, Mahābodhiv. 11; (3) a merchant at the time of the Buddha Kassapa, B. xxv. 41; J. A. i. 94[21]; (4) a gardener in Benares, J. A. iii. 439 and ff.; (5) a Thera, the author of Thag. 43; Thig. A. 28; (6) an Ācariya, G. V. 67; 71; Sās. 169; n., the birthplace of the Buddha Sujāta, B. xiii. 20; J. A. i. 38[18].

Sumaṅgalajātaka, n., the 420th Jātaka, J. A. iii. 439 and ff.

Sumaṅgalapasādanī, f., a commentary on the Khuddasikkhā by Vācissara, G. V. 62; 71.

Sumaṅgalamātā, f., the mother of the Thera Sumaṅgala, the author of Thig. 23, 24, Thig. A. 28 and ff.

Sumaṅgalavilāsinī, f., Buddhaghosa's commentary on the Dīgha Nikāya, G. V. 59; 68.

Sumaṅgalasāmin, m., name of a Thera, Sās. 34.

sumajjhantika, m., a good noon, A. i. 294.

sumati (ts.), wise, Mah. xv. 233; m., name of a Thera, G. V. 69.

sumatikata (*sumatīkṛta*), well harrowed, A. i. 239 (*khetta*).

sumana (*sumanas*), (1) glad, happy, D. i. 3; A. ii. 198; S. N. 222; 1028; Dhp. 68; (2) kind, friendly, J. iv. 217[9] (opp. *disa*); m., name of various persons; (3) A Buddha, B. v. 1 ff.; J. i. 34[30]; 35[12]; 44[5]; J. A. i. 30[18]; 34[17]; Dhp. A. 117; Mah. i. 6; Mahābodhiv. 10; (4) an Upaṭṭhāka of the Buddha Padumuttara, B. xi. 24; J. A. i. 37[21]; (5) the eldest son of King Bindusāra, murdered by Asoka, Mah. v. 37; Smp. 301; Mahābodhiv. 99; (6) a pupil of Anuruddha, took part at the second council, the author of Thag. 330-334; Vin. ii. 305; A. iii. 358 and ff.; Smp. 294 and ff.; Dīp. iv. 51; v. 22; 24; Mah. iv. 49 and ff.; (7) the son of Saṅghamittā, accompanied Mahinda to Ceylon, the author of Thag. 429-434, Smp. 319 and ff.; Dīp. xii. 13; 26; 39; xv. 6; 28; 93; Mah. v. 168, etc.; Sās. 17; 32; Mahābodhiv. 116, etc.; (8) a garland maker, Asl. 426; Mil. 115; 291; (9) a Thera, Sās. 19 and f.

Sumanakūṭa, m., the Adam's Peak on Ceylon, Dīp. xv. 48; xvii. 14; Mah. i. 77, etc.; Mahābodhiv. 128; 131 and f.; *-vaṇṇanā*, f., a commentary by Deva, G. V. 63; *-vaṇṇana*, n., a commentary by Vācissara, G. V. 72.

Sumanadeva, m., name of a Thera, Asl. 31[8].

sumanā, f., the great-flowered jasmine, J. A. i. 62[15]; iv. 455[9]; *sumanapuppha*, n., a jasmine flower, Mil. 291; *sumanapaṭṭa*, n., a cloth with a jasmine pattern on it, J. A. i. 62[4].

Sumanā, f., name of various women. (1) One of the Aggasāvikās of the Buddha Anomadassin, B. viii. 23; J. A. i. 36[6]; Dhp. A. 131; (2) an Accharā, V. V. xlv. 46; V. V. A. 197; (3) the wife of Sirivaḍḍhaka, the

mother of Osadha, J. A. vi. 331[1;6]; (4) a female Nāga, the queen of the Nāga king Campeyya, J. A. iv. 455[14] and ff.; (5) Prince Sumana's wife, the author of Thig. 16, A. iii. 32 and f.; Thig. A. 22 and f.; Smp. 301; (6) a Therī, the author of Thig. 14, A. iv. 347; Thig. A. 20 f.; (7) the mother of Sujāta Pippalāyana, Ap. in Thig. A. 73; (8) the wife of Sumitta, the mother of Kassapa and Saṅghamitta, Mahābodhiv. 169; (9) the wife of Dhanañjaya, the mother of Visākhā, Dhp. A. 230 and f.

sumanoratha, having pious wishes, Mah. xiv. 43.

sumanohara, very charming, Mah. xxvi. 17.

sumar, see *sar*.

sumahā, very great, D. ii. 107.

Sumahāratāra, m., name of a Gandha, G. V. 62; 72.

Sumāgadhā, f., a lotus pond near Rājagaha, S. v. 447.

sumānasa, joyful, Vin. i. 25; Mah. i. 76.

sumāpita, well built, J. i. 7[11].

Sumitta, m. (1) One of the Aggasāvakas of the Buddha Siddhatta, B. xvii. 18; J. A. i. 40[9]; (2) an inhabitant of Kāsī, Ap. in Thig. A. 72; (3) the brother of Vijaya, the father of Kassapa and Saṅghamitta, Mahābodhiv. 112; 154 and f.; 164 and f.; 167; 169.

Sumukha, m. (1) A general of the crow king Supatta, J. A. ii. 433[20] and ff.; (2) a general of the king of swans, J. iv. 424[17;21], etc.; J. A. iv. 424[10], etc.; v. 337 and ff.

Sumucalinda, n., name of a tank, J. A. vi. 582[5]; see *Mucalinda*.

sumutta (°*kta*), happily released, D. ii. 162.

sumedha (°*medhas*), wise, Vin. i. 5; M. i. 142; A. ii. 49 and f.; Dhp. 208; S. N. 117; 211, etc.; It. 33; m., name of various persons; (1) a Buddha, B. xii. 1 and ff.; V. V. lxxxii. 7; V. V. A. 319 and ff.; J. i. 38[8]; 44[7]; J. A. i. 37[27;28]; Dhp. A. 117; (2) the father of the Buddha Dīpaṁkara, B. ii. 207 = J. i. 29[19]; (3) a Brāhmaṇ at Amaranvatī at the time of the Buddha Dīpaṁkara, J. A. i. 2[14] and ff.; Mahābodhiv. 2; 5; 8; 10; (4) the father of the Buddha Nārada, J. A. i. 37[6] =

Sudeva, B. x. 18; (5) a Thera, G. V. 71; Sās. 69; 72.

Sumedhakathā, f. (1) The story of Sumedhā, J. A. i. 2[28] and ff.; (2) a work on rhetorics by Mahāsīlavaṁsa, Sās. 98.

sumedhasa (*sumedhas*), wise, D. ii. 267; A. ii. 70; Dhp. 29.

Sumedhā, f., name of various women. (1) the mother of the Buddha Dīpaṁkara, B. ii. 207 = J. i. 29[20]; Mahābodhiv. 4; (2) the daughter of King Brahmadatta, J. A. iv. 316 and ff.; (3) a Therī, the author of Thig. 448-522, Ap. in Thig. A. 130; Thig. A. 272 and ff.

Sumeru, m., Mount Meru.

Sumbha, m., the inhabitants of the Sumbha country, S. v. 89; 168 and f.; *-raṭṭha*, n., the Sumbha kingdom, J. A. i. 393[17].

sumh and *sumbh* (*śumbh*), to strike, hurt; *sumhāmi* (pres.), J. iii. 185[2]; *sumbhati*, vi. 549.

Suyāma, m. (1) Name of a god, D. i. 217; S. iv. 280; A. iv. 242; J. A. i. 48[16]; 53[17]; 81[10]; iv. 266[3]; Mil. 23; Mahābodhiv. 16; 31; (2) one of the eight Brāhmaṇs who took note of the marks on the Buddha's body shortly after birth, J. i. 56[4]; Mil. 236.

Suyāmana, m., name of a Thera, the author of Thag. 74.

suyiṭṭha (*su-iṣṭa*), well sacrificed, A. ii. 44.

suyutta (°*kta*), well suited, suitable, J. A. i. 296[28].

sura (ts.), m., god, S. N. 681; name of a Bodhisatta, J. A. v. 12[1]; 13[1]; *surakaññā*, f., a goddess, a heavenly maid, J. v. 407[20] (= *devadhītā*, Comm.).

surakkhita (°*kṣita*), well guarded, m., one of the chief disciples of the Buddha Phussa, J. A. i. 41[4] = *Sukhita*, B. xix. 19.

suragaja, m., an elephant of the gods, Mahābodhiv. 41.

Suraṭṭha (*surāṣṭra*), n., name of a country, Surat, P. V. A. 244 and f.; J. A. iii. 463[11]; v. 133[20]; Mil. 331; 359; m., an inhabitant of Surat, P. V. A. 245; 250.

surata (ts.), n., sexual intercourse.

suratta, very red, J. A. i. 119[20].

Suraparicara, m., name of a king of the Cetis (=Devadatta in an anterior birth), Mil. 202.

surabhi (ts.), fragrant, S. iv. 71; V. V. lxxxiv. 32; J. A. i. 119[22]; Dāth. iv. 40; Mil. 358; *-karaṇḍaka*, m., fragrance box, a fragrant box, Thig. 253; Thig. A. 209.

suramma (°*mya*), very delightful; m., name of a king, Sās. 120.

Suramukha, m., name of a mule, J. vi. 135[28].

Surasena, m., name of a people and their country, A. i. 213.

surā, f., spirituous liquor, Vin. ii. 295; 301; iv. 110; D. i. 146; A. i. 212; 295; It. 63; J. A. i. 199[28]; 252[9]; Dhp. 247; n. (?), J. vi. 23[7-9]; J. A. vi. 23[28-29] (read *sura-m-appiyā* [?]); *-ghaṭa*, m., a pitcher of strong drink, J. iii. 477[24]; *-ghara*, n., a drinking house, J. v. 367[4].

Surājamaggadīpanī, f., name of a gandha, Sās. 154.

Surādha, m., name of a Thera, the author of Thag. 135-136, S. iii. 80 and f.

surādhutta (*-dhūrta*), m., a drunkard, S. N. 106; J. A. i. 268[19].

surānakkhatta (*-nakṣatra*), n., a drinking festival, J. A. 362[3].

I. *surāpāna*, n., a liquor shop, Dhp. A. 299.

II. *surāpāna*, n., drinking strong liquor, J. A. i. 50[6].

Surāpānajātaka, n., the 81st Jātaka, J. A. i. 360 and ff.

surāpīta, who has drunk liquor, J. i. 426[8].

surāmada, m., tipsiness, J. A. i. 352[11]; 362[5-7].

Surāmā, f. (1) One of the aggasāvikās of the Buddha Sumedha, B. xii. 24; J. A. i. 38[6]; (2) one of the aggasāvikās of the Buddha Siddhattha, B. xvii. 19; J. A. i. 40[10].

Surāvinicchaya, m., name of a gandha by Ñānavara, Sās. 81; 121.

surinda (°*dra*), m., the king of the gods, Mahābodhiv. 28.

suriya (*sūrya*), m. (1) The sun, Vin. i. 2; D. ii. 319; A. i. 227; S. v. 29 and ff.; J. A. ii. 73[1]; Mil. 299; size of the sun, Asl. 318; *suriyaṁ aṭṭhāpetuṁ*, to go on

till sunrise, J. A. i. 318[19]; (2) the sun as a god, D. ii. 259; S. i. 51; J. vi. 89[11]; 90[10]; 201[25]; 247[4]; 263[12], etc.; J. A. iv. 63[6], etc.; (3) the son of the King of Benares, J. vi. 137[8; 29], etc.; J. A. vi. 134 and ff.; (4) the son of Brahmadatta, J. A. i. 127[24], etc.; Dhp. A. 303 f.

suriyakanta (*sūryakānta*), m., the sun-gem, a kind of gem, Mil. 118.

Suriyagutta (*sūryagupta*), m., name of a Thera, Mahābodhiv. 166.

suriyaggāha (*sūryagrāha*), m., eclipse of the sun, D. i. 10; J. A. i. 374[10].

Suriyadeva, m., one of the sons of Devagabbhā, J. A. iv. 81[6]; P. V. A. 93; 111.

Suriyapassa, m., a mountain in the Himālaya, J. A. v. 38[9].

suriyamaṇḍala (*sūrya-*), n., the orb of the sun, A. i. 283; Dh. S. 617.

suriyarasmi (*sūryaraśmi*), m., a sunbeam, J. A. i. 502[32].

Suriyaraṁsa, m., name of a Thera, Sās. 146; 163.

suriyaraccasā (*sūrya+rarcas*), f., having the splendour of the sun, a name of the daughter of the Gandhabba king Timbaru, D. ii. 258; 265; 267 and f.; 288.

Suriyassa-peyyāla, m., part of the fourth chapter of the Magga Saṁyutta of the Mahāvagga of the Saṁyutta Nikāya, S. v. 29 and ff.

suriyuggamana (*sūryodgamana*), n., sunrise, Mah. xxiii. 22; J. A. i. 107[25].

suruci (ts.), resplendent, S. N. 548; m. (1), the Bodhisattva at the time of the Buddha Maṅgala, B. iv. 10; J. A. i. 32[2; 14]; Mahābodhiv. 10; (2) a king of Mithilā, J. A. iv. 315[28]; (3) son of the foregoing, J. A. ii. 333[22]; iv. 315[29]; 316[1; 9]; (4) son of the foregoing, J. iv. 319[25; 28], etc.; J. A. ii. 333[23]; iv. 316[9] and ff.

Surucijātaka, n., the 489th Jātaka, J. A. iv. 314 and ff.; ii. 333[28].

surucira, very resplendent, Mah. xxx. 73.

suruṅga (ts.), f., a subterranean passage, Mah. vii. 14.

Surundhana, n., name of a town in the Kāsī country, J. A. iv. 104[14; 18] and ff.

surusurukārakaṁ, making the sound *surusuru*, making a hissing sound (when eating hastily), Vin. iv. 197.

surūpa (ts.), handsome.

Surūpasārī, f., name of a Brāhmaṇī, Thig. A. 162.

surūpin, fem. *-nī*, handsome, Mah. xxii. 20.

Sulakkhaṇā, f., the wife of Añjanasakka in Devadaha, Ap. in Thig. A. 152.

suladdha (°*laddha*), well taken; n., a good gain, bliss, Vin. i. 17; It. 77.

sulabha (ts.), easy to be obtained, It. 102; J. A. i. 66[16]; iv. 125[7].

Sulasā, f., name of a courtesan, P. V. A. 4 and ff.; J. iii. 438[12;16]; J. A. iii. 435 and ff.; *-jātaka*, n., the 419th Jātaka, J. A. iii. 435 and ff.

sulasī, f., a medicinal plant, Vin. i. 201; compare Desīnāmamālā viii. 40.

sulopī, f., a kind of small deer, J. vi. 437[32]; J. A. vi. 438[16].

sua (*śuka*), m., a parrot, J. vi. 421[3]; J. A. i. 324[3]; fem. *suī*, J. vi. 421[3].

Suvaṇṇahaṇḍa, n., part of the Mahāummaggajātaka, J. A. vi. 425[26], critical note.

suvaca (*suvacas*), of soft speech, compliant, M. i. 43; 126; S. N. 143; J. A. i. 224[16].

suvaṇṇa (°*ṇṇa*), of good colour, good favoured, beautiful, D. i. 82; Dh. S. 223; It. 99; P. P. 60; J. A. i. 226[4]; *-tā*, f., beauty of colour or complexion, P. P. 34; *suvaṇṇa*, n., gold, S. iv. 325 and f.; S. N. 48; 686; often together with *hiraññaṁ*, Vin. iii. 16; 48; D. ii. 179; the dictionaries give *suvaṇṇa*, m. = good colour, beauty; a Garuḍa; a certain weight; °*-āni*, pl., precious things, J. A. i. 206[4].

Suvaṇṇakakkaṭakajātaka, n., the 389th Jātaka, J. A. iii. 293 and ff.

suvaṇṇakāra (*suvaṇṇa-*), m., a goldsmith, D. i. 78; M. ii. 18; iii. 243; A. i. 253 and f.; J. A. i. 182[10].

Suvaṇṇakukkuṭa, m., name of a mountain, Sās. 120.

Suvaṇṇakūṭa, m., name of the Cetiya mountain at the time of the Buddha Konāgamana, Smp. 330.

Suvaṇṇagiritāla, m., name of a mountain, J. A. vi. 514[1].

Suvaṇṇaguhā, f., name of a cave in the Himālaya, J. A. iii. 208[13]; v. 337[28]; 469[26]; vi. 56[12]; other caves, Sās. 103; 115.

Suvaṇṇapabbata, m., name of a mountain in the Himālaya, J. A. i. 50[19]; 55[28]; ii. 92[27].

Suvaṇṇapassa, m., a mountain in the Himālaya, J. v. 42[23]; 47[24]; J. A. v. 38[10] and ff.

suvaṇṇapādukā, f., golden slippers, Vin. i. 15.

suvaṇṇapālī, f., the queen of King Paṇḍukābhaya, Mahābodhiv. 112.

Suvaṇṇabhūmi, f., name of a country, J. A. iii. 188[14]; iv. 15[27]; vi. 34[8], etc.; P. V. A. 47; 271 and f.; Mil. 359; Smp. 314; Dīp. viii. 12; Mah. xii. 6; 44; Mahābodhiv. 113; 115; Sās. 1, etc.

suvaṇṇamaya (*suvarṇa-*), made of gold, J. A. i. 146[7].

Suvaṇṇamigajātaka, n., the 359th Jātaka, J. A. iii. 182 and ff.

Suvaṇṇayānalokana, n., name of a village, Sās. 120.

suvaṇṇarājahaṁsa, m., a golden royal mallard, J. A. i. 342[5].

suvaṇṇavaṇṇa (*suvarṇavarṇa*), gold-coloured, brilliant, J. A. ii. 104[21]; iv. 333[10].

Suvaṇṇavihāra, m., name of a monastery, Sās. 106.

suvaṇṇavīthi, f., a street in Indras town, J. A. v. 386[1].

Suvaṇṇasāma, m., name of a Nesāda, J. A. vi. 74[2] and ff.

suvaṇṇahaṁsa, m., the golden mallard, the king of the haṁsas, J. A. i. 207[2]; ii. 353[24].

Suvaṇṇahaṁsajātaka, n., the 136th Jātaka, J. A. i. 474 and ff.

suvatthi (*svasti*), hail, well-being, C. 100 = J. iv. 31[14]; compare *sotthi*.

suvammita (*-varmita*), well harnessed, J. A. i. 179[8].

suvaratthāpita (*su+avasthāpita*), well known, ascertained, J. A. i. 279[18]; Mil. 10 (*°ṭṭhāpita*).

suvāṇa (*śvan*), m., dog, M. iii. 91 = *supāṇa*, M. i. 58; *suvāna*, the same, J. vi. 247[16]; *suvā-*, Saddhammop. 379; 408.

suvānaya, easily brought, easy to catch, S. i. 124; 238; J. A. i. 80[1].

suvāmin (*svāmin*), m., a master, S. N. 666.

suriggaha (°*gṛaha*), of a fine figure, handsome, Mah. xix. 28.
surijāna, easily known, S. N. 92.
suriññāpaya (*su*+*vijñā*), easy to instruct, Vin. i. 6.
suridūravidūra, very far off, A. ii. 50.
Surideha, m., name of a country and its inhabitants, M. i. 225.
surinīta, well played on, D. ii. 171.
suriyhatta (°*kta*), well divided and arranged, S. N. 305.
surimutta (°*kta*), well emancipated, S. N. 975.
surilitta (°*pta*), well perfumed, D. i. 104.
surisama, very uneven, dangerous, Thig. 352; Thig. A. 242.
surisuddha (°*śuddha*), perfectly pure, Vin. i. 11 = S. v. 422.
surihīna, thoroughly bereft of, J. i. 144[21].
Surīra, m., name of a god, the messenger of Sakka, S. i. 216.
suruṭṭhikā (*surṛṣṭi*), f., abundance of rain, J. A. ii. 80[1]; Sum. i. 95; see *subbuṭṭhikā*.
sure, see *sve*.
sus (*śuṣ*), to be dried, to wither; *sussati* (pres.), S. N. 434; *sussanta* (pres. part. act.), J. A. i. 503[3]; ii. 424[15]; being thirsty, J. A. vi. 5[8]: *sussamāna* (pres. part. med.), J. A. i. 498[15]; S. N. 434; *sussissati* (fut.), J. A. i. 48[1]; *sussitvā* (ger.), J. A. ii. 5[23]; 339[10]; *soseti* (caus.) Mah. xxi. 28; compare *sukkh*.
susaṁvuta (°*vṛta*), having the senses controlled, Dhp. 8; S. N. 413.
susaṁkhata (°*skṛta*), well prepared, A. ii. 63.
susaññā (*-saṁjñā*), having a good understanding, J. vi. 49[10]; J. A. vi. 52[9].
susaññata (*-saṁyata*), thoroughly restrained, J. i. 188[11].
susaṇṭhāna (*-saṁsthāna*), having a good consistence, well made, S. N. 28.
susaṇṭhita (*-°saṇṣthita*), firmly standing, S. N. 755.
susamāraddha (°*bdha*), thoroughly undertaken, D. ii. 103; S. ii. 264 and ff.; Dhp. 293.
susamāhita, well grounded, steadfast, D. ii. 120; Dhp. 10; It. 113; *-atta*, of steadfast mind, S. i. 4; 29.
susamucchinna, thoroughly eradicated, M. i. 102.

susamuṭṭhāpaya (*-utthāpaya*), easily raised, S. v. 113.

susambudha, easy to understand, Vin. i. 5; S. N. 764.

susarī (°*śarī*), f., the plant *Mormordica charantia*.

susāna (*śmaśāna*), n., a cemetery, Vin. i. 15; 50; ii. 146; A. i. 241; ii. 210; P. P. 59; J. A. i. 175[7]; *āmaka-s.*, a place where the corpses are left to rot, J. A. i. 61[28]; 372[8]; vi. 10[28].

susānaka, employed in a cemetery, Mah. x. 91.

susānavaḍḍhana (*śmaśāna+vardhana*), augmenting the cemetery, fit to be thrown into the cemetery, Thig. 380.

susāyaṇha, m., a good, blissful evening, A. i. 294.

susikkhāpita, well taught, trained, J. A. i. 444[29].

susikkhita, well learnt, thoroughly acquired, S. N. 261; easily trained, docile, J. A. i. 444[30]; ii. 43[1].

susippika (*-śilpika*), m., a skilful workman, Mah. xxxiv. 72.

Susima, various reading instead of *Susīma*, which see.

susira (*śuṣira*), full of holes, hollow, J. i. 146[25]; S. N. 199; J. A. i. 172[1]; 442[23]; Sum. i. 261; Mil. 112; n., a hole; a wind instrument, Comm. on M., chap. xxxvii.

Susīma, m., name of various persons. (1) A god, S. i. 64; 217: (2) an ascetic at the time of the Buddha Atthadassin, B. xv. 9; J. A. i. 39[11]; Mahābodhiv. 11; (3) a king of Benares, J. A. ii. 46[13] and ff.; (4) the son of the Purohita of the King of Benares, J. A. iii. 391[21] and ff.; (5) a Paribbājaka at Rājagaha who was ordained as monk, S. ii. 119 and ff.

Susīmajātaka, n., the 163rd and 411th Jātaka, J. A. ii. 45 and ff.; iii. 391 and ff. respectively.

susīla (*-śīla*), moral, virtuous, S. i. 141.

susīlin (*suśīlin*), moral, J. ii. 69[16].

susīlya, n., morality, S. i. 209.

I. *susu* (*śiśu*), m., a boy, lad, Vin. iii. 147=J. ii. 284[23]; D. i. 115; M. i. 82; A. ii. 22; J. A. ii. 57[3]; (Sum. i. 284 explains *susu* as a doubled *su*=well, thoroughly, and this is probably right); *ājānīya-susūpama*, M. i. 445, read *ājānīy-ass-ūpama* (*cf.* Thag. 72).

II. *susu*, the sound *susu*, hissing, J. A. iii. 347[13] (cf. *su* and *susumāyati*.

III. *susu*, m., the name of a sort of water animal (alligator [?]), J. vi. 537[19] (plur. *susū*)=V. 255[21] (*kumbhīlā makasā susū*).

susuka, m., an alligator, an infant, a porpoise, a sort of fish (see *susukā*, f.), Abhidh. 1003, see 672.

susukā, f., an alligator, Vin. i. 200; A. ii. 123; M. i. 459; Mil. 196.

susukka (*-śukla*), very white, resplendent, D. ii. 18; S. N. 548.

susukhaṁ, very happily, Dhp. 197.

susuddha (*-śuddha*), very pure, brilliant, Mah. i. 1; xxx. 64.

susunāga (*śiśu-*), m., a young elephant, D. ii. 254; the father of King Kālāsoka, Dip. v. 25; 980 f.; Mah. iv. 6; Smp. 320; Sās. 6 and f.; Mahābodhiv. 96; Vin. iii. 293[28].

susumāyati, to make the sound *su-su*.

sussata (*susmṛta*), well remembered, M. i. 520.

sussaratā (*susvaratā*), f., melodiousness of voice, Kh. P. 14.

sussavana (*-śravaṇa*), n., a good hearing, good news, J. A. i. 61[7].

sussūs (*śuśrūṣ*), to wish to hear, to listen, attend,; *susūsanti* (pres.), D. i. 230; A. i. 72; *sussūsimsu* (aor.), Vin. i. 10; *sussūsamāna* (pres. part. m.), S. N. 383.

sussūsa, adj., wishing to hear or learn, obedient, S. i. 6; J. iv. 134[21].

sussūsā (*śuśrūṣā*), f., wish to hear, obedience, attendance, Thag. 588; S. N. 186; J. A. iii. 526[7]; Mil. 115.

sussūsin, obedient, J. iii. 525[20].

sussoṇī (*-śroṇi*), having beautiful hips, J. iv. 19[29]; J. A. iv. 20[4].

Sussondī, f., the principal queen of King Tamba in Benares, J. A. iii. 187[18] and ff.; various reading, *Sussoṇī*.

Sussondijātaka, n., the 360th Jātaka, J. A. iii. 187 and ff.

suhajja (*suhṛd*), m., friend, S. iv. 59; Dhp. 219; S. N. 37; J. A. i. 274[28].

suhatā (*sukha+tā*), f., happiness, J. iii. 158[24].

Suhattha, m., name of a Thera, Sās. 120.

suhada (*-hṛda*), friendly, m., a friend, J. A. iv. 76[22]; vi. 382[5]; *suhadā*, f., a woman with child, J. v. 330[4].

suhadaya (*-hṛdaya*), friendly, Dhp. A. 362.

Suhanu, m., 'Strongjaw,' name of a horse, J. ii. 31[24 and f]; J. A. ii. 31[11] and ff.

Suhanujātaka, n., the 158th Jātaka, J. A. ii. 30 and ff.

suhanna, n., modesty (?), J. i. 421[23].

suhita, satiated, M. i. 30; J. A. i. 266[14]; 361[28]; v. 384[12]; Mil. 249.

suhuju (*su* + *ṛju*), very upright, Kh. P. 15, 30 (cf. *sūju*).

suhuṭṭhita (*su* + *uṭṭhita*), well risen, S. N. 178.

suhuta, well offered, burnt as a sacrificial offering, A. ii. 44.

Suhemanta, m., name of a Thera, the author of Thag. 106.

Suhemā, f., name of the wife of the haṁsa King Dhataraṭṭha, J. v. 366[12].

sūka (*śūka*), m., the awn of barley, etc., S. v. 10; 48; A. i. 8.

sūkara (ts.), m., a hog, pig, Vin. i. 200; D. i. 5; A. ii. 42; 209; It. 36; J. A. i. 197[2]; ii. 10[14]; Mil. 118; 267; *sukarī*, f., J. A. ii. 406[5].

Sūkarakhatā, f., a cave on the Gijjhakūṭa at Rājagaha, M. i. 497; S. v. 233; Dhp. A. 125 (where misread as *Sūkarabata*).

Sūkarajātaka, n., the 153rd Jātaka, J. A. ii. 9 and ff.

sūkarantaka, n., a kind of girdle, Vin. ii. 136.

sūkaramaddava, n., a plant or tuber, called 'pig-tender,' perhaps truffles, D. ii. 127; Ud. 81 and f.; Mil. 175.

sūkarasāli, f., a kind of rice, J. A. vi. 531[14]; (var. read. *sukasāli*).

sūkarika, m., a boar-hunter, S. ii. 257; P. P. 56; Thig. 242; Thig. A. 204.

sūc, 10, to point out, show, indicate.

sūcaka (ts.), m., an informer, slanderer, S. ii. 257; S. N. 246.

sūcana (ts.), n., indicating, exhibiting.

sūci (ts.), f., a needle, Vin. ii. 115; 117; 177; S. ii. 215 and f.; 257; J. A. i. 111[25]; 248[15]; a hairpin, Thig. 254; J. A. i. 9[15]; a small door-bolt, a pin to secure

the bolt, M. i. 126; Thig. 116; Thig. A. 117; cross-bar of a rail, railing. D. ii. 179.

sūcikaṭṭha, whose bones are like needles, P. V. 35; P. V. A. 180 (*sūciyātā ti vā pāṭho. Vijjhanatthena sūcikā ti laddhanāmāya khuppipāsāya ajjhāpīḷitā. Sūcikaṇṭhā ti keci paṭhanti. Sūcichiddasadisā mukhadvārā ti attho*).

sūcikamma, n., needlework.

sūcikā, f., a needle; hunger, P. V. 22; P. V. A. 107; a small bolt to a door, Vin. ii. 120; 148.

sūcikāra, m., a needle-maker, S. ii. 216.

sūcighaṭikā, f., a small bolt to a door, Vin. ii. 237; Ud. 52; J. A. i. 346[31].

sūcighara (*-gṛha*), n., a needle case, Vin. ii. 301 and f.; iv. 123; 167; S. ii. 231; J. A. i. 170[5].

Sūcijātaka, n., the 387th Jātaka, J. A. iii. 281 and ff.

sūcināḷikā, f., a needle-case made of bamboo, Vin. ii. 116.

sūcimukha, 'needle-faced,' a mosquito, Abhidh. 646; a sort of intestinal worm, Sāra-sangaha, 218; *~ā pāṇā* (in hell), M. iii. 185[2]; *°mukhī*, f., name of a Paribbājikā, so Trenckner reads S. iii. 238 instead of *sucimukhī* (which see).

sūciloma, needle-haired, whose hair consists of needles, S. ii. 257; m., name of a Yakkha at Gayā, S. i. 207; S. N., p. 47.

sūciratta (*-raktra*), needle-faced, having a face like a needle, Pgd. 55.

sūcivāṇijaka, m., a needle-seller, S. ii. 215.

sūcivijjhana, n., an awl, Abhidh. 528.

sūju (*su* + *ṛju*), upright, S. N. 143.

sūṇā (*sūnā*), f., a slaughter-house, J. A. vi. 62[25]; see *sūnā*.

sūta (ts.), m., a charioteer, J. iv. 408[28]; a bard, panegyrist, J. A. i. 60[18]; J. v. 258[4].

sūtighara (*-gṛha*), n., a lying-in-chamber, Dhp. A. 340 = J. A. iv. 188[18]; J. A. vi. 485[9].

sūda (ts.), m., a cook, D. i. 51; S. v. 149 and ff.; J. A. v. 292[27]; Sum. i. 157; *sūdaka*, m., the same (said with contempt), J. v. 507[21].

sūdana, n., destruction, Kacc. 322.

sūna (*śūna*), swollen, Mil. 357[19]; often wrongly spelt *suna*, Vin. ii. 253 = A. iv. 275[6] (*cf.* Leumann, 'Gött. Anz.,' 1899, p. 595); Asl. 197 (*suna-bhāva*).

sūnā (ts.), f., a slaughter-house, Vin. i. 202; ii. 267; *asisūnā*, the same, Vin. ii. 26; M. i. 130; 143; also *sūna*, m. (?), J. vi. 111[14]; *sūnāpaṇa*, J. A. vi. 111[22]; *sūnaghara*, Vin. iii. 59; *sūna-nissita*, Vin. iii. 151.

sūnu (ts.), m., a son, child, Mah. xxxvii. 80; xxxviii. 87.

sūpa (ts.), m., broth, soup, curry, Vin. ii. 77; 214 and ff.; iv. 192; D. i. 105; S. v. 149 and ff.; J. A. ii. 66[11]; *samasūpaka*, with equal curry, Vin. iv. 192. Also n., Vin. i. 239[21] (*-āni*), and f., *sūpi*, J. iv. 352[2] (*bidala-sūpiyo*); *sūpapaṭiyañjanaka*, n. (?), a vessel for curry and sauce, Vin. i. 240[10]; *sūpakāra*, m., a cook.

sūpaṭṭhita (*°sthita*), firmly established, It. 80.

sūpatittha (*supātīrtha*), easy of access, M. i. 76 = *supatittha*, D. ii. 129; Ud. 83.

sūpapaṭiyañjana, n., curry, J. A. i. 197[13].

sūpika, m., a cook, Sum. i. 157; J. A. vi. 62[25] (var. read.); 277[1].

sūpin, having curry, together with the curry, J. iii. 328[5].

sūpeyya, n., curry, D. ii. 198; *-paṇṇa*, n., curry leaf, curry stuff, J. A. i. 98[26]; 99[5]; *-sāka*, m., a potherb for making curry, J. A. iv. 445[29].

sūyati, see *su*, I.

I. *sūra* (*śūra*), valiant, courageous, S. i. 21; J. A. i. 262[30]; 320[16]; ii. 119[22]; m., a hero, a valiant man, D. i. 51; 89; S. N. 831; p. 102; Sum. 157; 250; n., valour, S. v. 227, read *sūriya*.

II. *sūra* (ts.), m., the sun, Ap. in Thig. A. 150; *S. Ambaṭṭha*, name of a man, A. i. 26; iii. 451; *S. Vāmagotta*, the son of a king of Benares, J. vi. 134[7]; J. A. vi. 134[10]; 157[21].

sūrakathā (*śū°*), f., a tale about heroes, D. i. 8; Sum. i. 90.

Sūrakitti, m., name of a king, Sās. 105; 106; 115.

sūragajjita (*śūra + garjita*), an heroic utterance, a shout of defiance, Dhp. A. 159.

sūrata (ts.), kindly disposed, S. iv. 305.

Sūradaddara, m., a king of the Nāgas, J. A. iii. 16[6].

sūrabhāva (*śū°*), m., strength, valour, J. A. i. 130[8].

Sūrasena, m., name of a people, A. iv. 252; 256; 260; J. vi. 280[23]; J. A. vi. 281[2].

sūrin (ts.), wise, Mah. xxvi. 23.

sūriya (*śaurya*), n., valour, S. v. 227 (text, *sūra*); J. i. 282[17]; Mil. 3.

I. *sūla* (*śūla*), m. and n. (1) A sharp-pointed instrument, a stake, Vin. ii. 26 = M. i. 130 = Thig. 488; S. v. 441; Thig. A. 288; J. A. i. 143[19]; 326[2]; Tel. 54; *sūle uttās*, to impale, A. i. 48; J. A. i. 326[2]; ii. 443[6]; iv. 29[3]; *ayasūla*, an iron stake, J. A. iv. 29[5]; S. N. 667; (2) a spit, J. A. i. 211[2]; roasted on a spit, roasted meat, J. A. iii. 220[16]; *maṁsas.*, the same, or perhaps a spit with roasted meat, J. A. iii. 52[22]; 220[13; 15]; (3) an acute, sharp pain, Asl. 397; *sūlā*, f., the same, A. v. 110[5].

sūlin (*śūlin*), m., a name of Siva.

Sūleyyarucira, m., a kind of god, D. ii. 260.

sūḷāra (*su+udāra*), magnificent, Mah. xxviii. 1.

se (indecl.), an enclitic particle added to certain plural forms: (1) to the 1st person plur. of verbs—*e.g.*, *labhāma-se*, *ahuramha-se*, J. iii. 26[18-19] = Dhp. A. 147; *yamāma-se*, Dhp. 6; *sikkhissāma-se*, S. N. 814; (2) to nom. plur. of nouns—*e.g.*, *samūhatā-se*, S. N. 14; *pavādiyā-se*, S. N. 885; *rukkhā-se*, J. iii. 399[1]; *cf.* the Vedic termination *-āsas*; Oldenberg, K. Z. xxv. 315 (Trenckner).

seka (ts.), m., sprinkling, J. A. i. 93[8].

sekata (*sai°*), n., a sandbank, Dāṭh. i. 32.

sekadhārī, f. (?), J. vi. 536[10] (*nīlapupphi-°*, Comm. *nīlapupphīti ādikā pupphavalliyo*).

sekkha, various reading instead of *sekha*, which see.

sekha (*śaikṣa*), belonging to training, in want of training, imperfect, Vin. i. 17; 248; iii. 24; Dh. S. 1016; who has still to learn, denotes one who has not yet attained Arhatship, D. ii. 143; M. i. 4; 144; A. i. 63; P. P. 14; It. 9 f.; 53; 71; S. N. 970; 1038 = S. ii. 47; definition,

A. i. 231; S. v. 14; 145; 175; 229 and ff.; 298; 327; *s. pāṭipada*, the path of the student, M. i. 354; iii. 76; 300; *s. sīla*, the moral practice of the student, A. i. 219 f.; ii. 6; 86 and f.; *asekha*, not to be trained, adept, perfect, Vin. i. 62 and ff.; iii. 24; P. P. 14 (= *arhat*).

sekhabala, n., the strength of the disciple, of five kinds, A. ii. 150.

sekhara (*śe°*), m., a crest, chaplet.

sekhasammata, esteemed to be under discipline, educated, Vin. iv. 179.

Sekhasutta, n., the 53rd Sutta of the Majjhima Nikāya, M. i. 353 and ff.

sekhiya, connected with training; *s. dhamma*, rule of good breeding, Vin. iv. 185 and ff.

segālaka, n., a jackal's cry, A. i. 187 and f.

Seggū, f., name of the daughter of an Upāsaka, J. ii. 180[4].

Seggujātaka, n., the 217th Jātaka, J. A. ii. 179 and f.

sec, 10, see *sic*.

secanaka (ts.), n., sprinkling, J. A. vi. 69[19]; *asecanaka*, delicious, M. i. 114; Mil. 405.

seṭṭha (*śreṣṭha*), best, excellent, D. i. 18; 98; S. iii. 13; S. N. 47; 181; 822; 907; Dhp. 1; 26; J. i. 443[10]; J. A. i. 88[5]; compar. *seṭṭhatara*, J. v. 148[8].

seṭṭhakamma, n., excellent, pious deeds, Mah. lix. 9.

seṭṭhasammata, considered the best, J. iii. 111[24].

I. *seṭṭhi* (*śreṣṭhin*), m., foreman of a guild, treasurer, wealthy merchant, Vin. i. 15 and f.; 271 and ff.; ii. 110 and ff.; 157; S. i. 89; J. ii. 367[9]; J. A. i. 122[11], etc.; *Rājagaha -s.*, the treasurer of Rājagaha, Vin. ii. 154; J. A. iv. 37[15]; *Bārāṇasi -s.*, the treasurer of Benares, J. A. i. 242[7]; 269[16]; *janapada-seṭṭhi*, a treasurer of the country, J. A. iv. 37[15]; *seṭṭhi gahapati*, Vin. i. 278; S. i. 92; there were families of *seṭṭhis*, Vin. i. 18; J. A. iv. 62[26]; *-ṭṭhana*, n., the position as a treasurer, J. A. ii. 122[17]; 231[29]; hereditary, J. A. i. 231[29]; 243[26]; ii. 64[18]; iii. 475[7], etc.; *seṭṭhānuseṭṭhī*, treasurers and under-treasurers, Vin. i. 18; see 'Vinaya Texts,' i. 102.

II. *seṭṭhi*, f., ashes, Abhidh. 35; D. chap. xxvii.

Seṭṭhitala, n., name of a vihāra, Sās. 119.

seṭṭhitta (*śreṣṭhatva*), n., the office as treasurer, S. i. 92.

seṇi (*śreṇi*), f., a guild, Vin. iv. 226; J. A. i. 267[4]; 314[20]; iv. 43[8]; Dāṭh. ii. 124; their number was eighteen, J. A. vi. 22[21]; 427[11]; *-pamukha*, m., the head of a guild, J. A. ii. 12[9] (text *seni-*); (2) a division of an army, J. vi. 583[27]; *ratha-°*, J. vi. 48[1]; 49[21]; *seṇimokkha*, m., the chief of an army, J. vi. 371[19] (cf. *senā* and *seniya*).

seta (*śveta*), white, D. ii. 297 = M. i. 58; S. N. 689; J. A. i. 175[8]; m., name of a mountain in the Himālayas, S. i. 67 = Mil. 242; an elephant of King Pasenadi, A. iii. 345.

setaka (*śvetaka*), white, transparent, D. ii. 129; M. i. 76; 167; 283; n., a village in the Sumbha country, S. v. 89; 168 and ff. (various reading *Sedaka*, cfr. *Desaka*).

Setakaṇṇika, n., name of a village in the south, Vin. i. 197; Sum. i. 173; J. A. i. 49[11]; Mahābodhiv. 12.

Setaketu, m., name of the son of a brahmin in Benares, J. i. 401[17]; iii. 234[1;5]; J. A. iii. 232[24] and ff.; *-jātaka*, n., the 377th Jātaka, J. A. iii. 232 and ff.

setageru (m. [?]), name of a tree, J. vi. 535[20].

setañña (*śvetāñña*), white bodied, Mah. x. 54.

setaccha, m. (*śvetākṣa*), a tree, J. A. vi. 535[26]; *setacchakūṭa*, adj., J. vi. 539[6] (*sakuṇa*).

setacchatta (*śvetachattra*), n., a white umbrella, an emblem of royalty, D. ii. 19; A. i. 145; J. A. i. 177[27]; 267[11].

setaṭṭhika (*śvetāsthi + ka*), suffering from famine, Vin. iii. 6; S. iv. 323; A. i. 160; f., mildew, Vin. ii. 256; J. A. v. 401[27].

setapacchāda (*śvetapra°*), with white covering, S. iv. 292.

setapaṇṇi (f. [?]), a tree, J. vi. 335[17].

setamba, m., a sort of mango, Abhidh. 558 (traced also by Trenckner in Dhp. A. and Papañcasūdanī).

Setaryā, f., a town in the Kosala country, D. ii. 316 and ff.; A. ii. 37; S. N. 1012; V. V. A. 229, etc.; *Setavyaka*, adj., D. ii. 317 ff.

Setaryārāma, m., the place where the Buddha Kassapa died, B. xxv. 52.

seti, see *sī*.

Setibhinda, m., name of a king, Sās. 42; 120; 128.

setu (ts.), m. (1) A causeway, bridge, Vin. i. 230 = D. ii. 89; J. A. i. 199[24]; *uttara-s.*, a bridge for crossing over, M. i. 134; Mil. 194; *naḷa-s.*, a bamboo bridge, Thag. 7; (2) name of a young Brāhmaṇ, K. V. 268.

setukāraka, m., a bridge-maker, one who paves the way, S. i. 33; K. V. 345.

setughāta, m., pulling down of the bridge leading to something, Vin. i. 59; iii. 6; A. i. 220; 261; ii. 145 and f.; Dh. S. 299; Asl. 219; Sum. i. 305.

Setuccha, m., name of a Thera, Thag. 103.

sed (*svid*), 10, to cause to transpire, to heat, to steam; *sedeti* (pres.), J. A. v. 271[10]; *sedesuṁ* (aor.), Vin. iii. 82; *sedetvā* (ger.), J. A. i. 324[19]; ii. 74[24]; *sedita* (p.p.p.), J. A. i. 52[23]; *sedāpeti* (caus.), J. A. iii. 122[1].

seda (*sveda*), m., sweat, transpiration, D. ii. 293; A. ii. 67 and f.; It. 76; S. N. 196; J. i. 146[19]; J. A. i. 118[8]; 138[11]; 243[19]; sweating for medical purposes, *mahā-s.*, a great steam-bath; *sambhāra-s.*, bringing about sweating by the use of herbs, etc.; *seda-kamma*, n., sweating, Vin. i. 205.

sedaka, sweating, transpiring, D. ii. 265; n., a village in the Sumbha country, S. v. 168 = *Setaka*.

sedaja (*sveda-*), sprung from moisture, insects, worms, etc.

sedāvakkhitta (*sveda* + *avakṣipta*), earned in the sweat of the brow, A ii. 67 and ff.

I. *sena* (*śayana*), see *sayana* and *senāsana*.

II. *sena* (*śyēna*), m., a hawk, J. ii. 60[9]; J. A. i. 273[18]; ii. 51[7].

senaka, m., a carter, Thig. A. 271; a name of various persons. (1) A Thera, the author of Thag. 287-290; (2) a learned man in Mithilā, the spiritual adviser of the Vedeha king, J. vi. 356[11], etc.; J. A. vi. 330[4] and ff.; (3) the minister of King Janaka of Benares, J. iii. 345[6]; J. A. i. 46[8]; iii. 341[24] and ff.; (4) a minister of King Maddava of Benares, J. iii. 340[10; 13]; 341[9]; J. A. iii. 337[2] and ff.; (5) a King in Benares, J. iii. 278[20];

279[7]; J. A. iii. 275[10] and ff.; (6) a monkey, J. A. ii. 78[18] and ff.

Senakavagga, m., the second chapter of the Chanipāta of the Jātakatthakathā, J. A. iii. 275-316.

senagutta, m., a minister of war, only in the comp., *mahā-°*, J. A. vi. 2[26]; 54[6]; *mahāsenaguttaṭṭhāna*, n., the position of a generalissimo, J. A. v. 115[28].

senā (ts.), f., an army, Vin. i. 241; iv. 104 and ff.; 160; S. i. 112; J. A. ii. 94[19]; Mil. 4.

senānāyaka, m., a general, Vin. i. 73.

senānī (ts.), m., a general; the father of Sujātā, A. i. 26; J. A. i. 68[6]; *senānikuṭimbika*, m., the head of the Senānī family, the father of Sujātā, J. A. i. 26[6]; Mahābodhiv. 28; *Senāninigama*, m., a village at Uruvelā, the home of Sujātā, Vin. i. 21; Asl. 34.

senānikuṭilatā, f., strategy, Asl. 151.

senāpacca (*°tya*), n., the position as general, Mab. xxxviii. 81.

senāpati, m., a general, Vin. i. 233 and ff.; S. N. 556; J. A. i. 133[11]; iv. 43[6]; *dhamma-s.*, a general of the law, Mil. 343.

senāpatika, m., a general, A. iii. 76; 78; 300.

senābyūha (*-°vyūha*), m., a review, Vin. iv. 107; D. i. 6; Pts. ii. 213; Sum. i. 85 (*-vyūha*).

senāsana (*śayanāsana*), n., sleeping and sitting, dwelling, Vin. i. 196; 294; 356; ii. 146; iii. 88, etc.; D. ii. 77; A. i. 60; It. 103; 109; Sum. i. 208; J. A. i. 217[11].

senāsanagāha, m., allotment of lodging-places, Vin. ii 167.

senāsanagāhāpaka, m., apportioner of lodging-places, house-steward, Vin. ii. 167.

senāsanacārikā, f., a wandering from lodging-place to lodging-place, Vin. i. 203; iii. 21; J. A. 126[23].

senāsanapaññāpaka, m., regulator of the lodging-places, Vin. ii. 75; 176; iii. 158 and f.; iv. 38.

senāsanapaṭibāhana, n., keeping out of the lodging, J. A. i. 217[7].

senāsanapaviveka, n., seclusion in respect of lodging, A. i. 240 and f.

senāsanavatta, n., rule of conduct in respect of lodging-places, Vin. ii. 220.

seni, see *seṇi*.

seniya (*sainya*), m., (1) belonging to an army, soldier, J. A. i. 314[20]; Dhp. A. 203[2] (*seṇiyo*); (2) surname of King Bimbisāra, D. i. 111; M. i. 94; Ud. 11; Vin. i. 37; 72 and ff.; (3) name of a dog-keeper in the Koliya country, M. i. 387 and ff.

senūpiyā, f., a bed-fellow, J. v. 96[13].

senesika, greasy, Vin. i. 200.

sepaṇṇī (*śrīparṇī*), f., name of a tree, *Gmelina arborea*, J. i. 174[9]; J. A. i. 173[17].

semānaka, lying, Thag. 14; cfr. *sī*.

semha (*śleṣman*), n., phlegm, Vin. ii. 137; D. ii. 14; 293; A. ii. 87; iii. 101; S. N. 198; 434; Mil. 112; 303.

semhāra, m., a monkey (explained by *makkaṭa*), M. i. 429.

semhika (*ślaiṣmika*), m., a man of phlegmatic humour, Mil. 298.

seyy, to drop, let fall, discharge, J. i. 174[9].

seyya (*śreyas*), better, excellent; *seyyo* (nom. masc.), S. iii. 48 and f.; S. N. 918; Dhp. 308; Dh. S. 1116; J. i. 180[2]; *seyyasi* (nom. fem.), J. v. 393[21]; *seyyo* (nom. neut.), often used as a noun, meaning good, happiness, well-being, Vin. i. 33; D. i. 184; ii. 330; S. N. 427; 440; Dhp. 76; 100; J. ii. 44[24]; cf. *seyyaso*; *seyyā* (nom. fem.), J. v. 94[26]; *seyyaṁ* (nom. acc. neutr.), J. A. iii. 237[13]; ii. 402[6].

Seyya, m., a king of Benares, J. A. v. 354[9], read *Saṁyama*.

seyyaka, lying, M. i. 433, see *uttānaseyyaka* and *agabbhaseyyaka*.

seyyaṁsa, m., the better part, J. ii. 402[6].

seyyagga, n., the number of beds (?), Vin. ii. 167.

Seyyajātaka, n., the 282nd Jātaka, J. A. ii. 400 and ff.; iii. 13[11] (text, *Seyyaṁsajātaka*).

seyyathā as, just as, *s. pi*, Vin. i. 5; D. i. 45; It. 90; 113; J. A. i. 339[33]; *seyyathīdaṁ*, as follows, namely, Vin. i. 10; D. i. 89; ii. 91; S. v. 421; It. 99 (=**sed-yathā* [?], Pischel, Gr. 3423, but *cf.* Trenckner, P. M. 75).

Seyyasaka, m., name of a trespassing Bhikkhu, Vin. ii. 7 and ff.; iii. 110 and ff.

seyyaso, indecl., still better, Dhp. 43; J. ii. 402[6].

seyyā (*śayyā*), f., a bed, couch, D. i. 112; M. i. 502; S. N. 29; 152; 535; Dhp. 305; 309; four kinds, A. ii. 224.

serin (*svairin*), self-willed, independent, self-possessed, M. i. 506; J. i. 5[25]; m., a god, formerly a king, S. i. 57 and f.

seritā (*svairitā*), f. independence, emancipation of will, S. N. 39 and f.

Seriṇī, f., name of a courtezan in Hattinipura, P. V. A. 201.

Serira, m., name of a trader in the Seriva country, J. A. i. 111[5]; n., name of a country, J. A. i. 111[5].

Serirat, m., name of a trader in the Seriva country, J. A. i. 111[6].

Serirāṇijajātaka, n., the third Jātaka, J. A. i. 110 and ff.

serivihāra, m. (*svaira-*°), lodging privately (not in a vihāra), M. i. 469 ff.

serissa, *serissaka*, various reading instead of *serīsa*, *serīsaka*, which see.

serīsaka, made of Sirīsa wood, name of a hall, D. ii. 356 and f.; V. V. lxxxiv. 53; V. V. A. 331; 351; m., name of a god, V. V. lxxxiv. 21; 37 and f.; V. V. A. 332 and ff.; P. V. A. 244.

serīsamaha, m., a festival in honour of the Serīsaka Vimāna, V. V. lxxxiv. 37; 53.

Seruma, m., name of an island, J. A. iii. 187[20]; J. iii. 189[24].

sereyaka, m. (*sai*°), name of a tree (*Barleria cristata*), J. iii. 253[12].

sel, 10, to shout, B. i. 36; S. N. 682 (text, *selenti*); see J. P. T. S., 1885, p. 54.

I. *sela* (*śaila*), rocky, Dhp. 8; m., rock, stone, crystal, gem, S. i. 127; D. ii. 39; Dhp. 81; J. ii. 14[2]; Vin. i. 4 f.; iii. 147[5] = J. ii. 284[24].

II. *Sela*, m., (1) name of a brahmin at Āpaṇa, the author of Thag. 818-841; S. N., p. 99 and ff.; Sum. i. 276; Mil. 167 and f.; 183; (2) name of a king, J. vi. 99[9].

selagula, m., a rocky ball, J. A. i. 147[22].

Selasutta, n., the seventh Sutta of the Mahāvagga of the Sutta Nipāta, and the 92nd Sutta of the Majjhima Nikāya, S. N., p. 99 and ff.; M. i. 146.

Selā, f., name of a Therī, the author of Thig. 57-59; Thig. A. 61 and ff.; S. i. 134; the youngest sister of Caṇḍakumāra, J. vi. 143[8]; J. A. vi. 143[6]; 157[21].

selissaka, n., noise, row, mad pranks, S. iv. 117 (compare *śailūṣa* [?]).

I. *sev* (ts.). (1) To serve, associate with, resort to, Vin. ii. 203; A. i. 124 and ff.; S. N. 57; 75; P. P. 33; It. 107; to practice, embrace, make use of, Vin. i. 10 = S. v. 421; M. iii. 45; Dhp. 167; 293; 310; S. N. 72; 391; 927; J. i. 361[24]; J. A. i. 152[17]; aor. *asevissaṁ*, J. iv. 178[4].

II. *sev*, 10, to cause to fall, to throw down, J. iii. 198[23].

sevaka, serving, following; m., a servant, dependent, J. ii. 420[3]; J. A. ii. 12[9]; 125[19].

sevanā, f., following, associating with, S. N. 259; Dh. S. 1326; P. P. 20; cohabiting, Vin. iii. 29; Dhp. A. 395.

sevā, f., service, resorting to, S. i. 110; Thig. A. 179.

sevāla (*śai*°), m., the plant *Blyxa octandra*, moss, J. iv. 71[2]; J. A. ii. 149[26]; iii. 520[21]; v. 462[19]; Mil. 35; m. and n., J. A. v. 37[13]; *-mālaka* (or *-mālika*), m., who makes garlands of *Blyxa octandra*, A. v. 263; S. iv. 312.

Sevitabbāsevitabbasutta, n., the 114th Sutta of the Majjhima Nikāya, M. iii. 45 and ff.

sevin, serving, practising, S. N. 749; It. 54.

sesa (*śeṣa*), remaining, left, D. ii. 48; S. N. 217; 354; J. A. ii. 128[21]; *-ka*, the same, Mah. x. 36; xxii. 42; xxv. 19.

soka (*śoka*), m., sorrow, grief, Vin. i. 6; D. i. 36; ii. 305; A. i. 51; S. i. 110; S. N. 584; 586; J. A. i. 189[25].

sokajjhāyikā, f., a woman who plays the fool, a comedian, Vin. iv. 285; J. A. vi. 580[26].

Sokatiṇṇa, f., name of an Accharā, V. V. A. 93; 211 = *Soṇadinnā*, V. V. xviii. 10; l. 25.

sokara (*saukara*), belonging to a swine, *s. maṁsa*, pork, Kacc. 190.

sokavat (*śo*°), sorrowful, Mah. xix. 15.

sokika, sorrowful, *a-s.*, free from sorrow, Thig. A. 229.

sokin (*śokin*), fem. *nī*, sorrowful, Dhp. 28.

Sokkataya, n., name of a town in Siam, Sās. 50; 61.

sokhya (*saukhya*), n., happiness, S. N. 61; J. v. 205[1].

sokhumma (*saukṣmya*), n., fineness, minuteness, A. ii. 17.

sogata, belonging to the Buddha, Buddhist.

sogandhika (*sau°*), m., a purgatory, S. i. 152; S. N., p. 124; n., the white water-lily (*Nymphæo lotus*), Abhidh. 475; 689; J. v. 419[25]; J. vi. 518[20]; 537[29] (*seta-sogandhiyehi*).

socana, n., sorrow, mourning, Dhp. A. 138; *-nā*, f., the same, D. ii. 306; S. i. 108 = S. N. 34.

socitatta, n., sorrowfulness, D. ii. 306; Pts. i. 38.

sociya (*śocya*), deplorable, Saddhammop. 262.

soceyya (*śauca*), n., purity, S. i. 78; A. i. 94; ii. 188; v. 263; J. i. 214[9]; Mil. 115; 207; is threefold, A. i. 271; It. 55; further subdivided, A. v. 264; 266 and ff.

sojacca (**saujātya*), n., nobility, high birth, J. ii. 137[27].

Soṭṭhika, m., one of the chief attendants of the Buddha Vessabhu, B. xxii. 25.

Soṭṭhija, see *Sotthija*.

I. *soṇa* (*śoṇa*), red, crimson; m., name of various persons. (1) One of the chief disciples of the Buddha Vessabhu, D. ii. 4; B. xxii. 23; J. A. i. 42[12]; (2) a horse belonging to the King of Benares, J. ii. 31[24 and f.]; J. A. ii. 32[2 and ff.]; (3) son of a gahapati at Rājagaha, S. iii. 48 and ff.; iv. 113; (4) *S. Kuṭikaṇṇa*, a disciple of Mahākaccāyana, the author of Thag. 365-369, Vin. i. 194; A. i. 24; Ud. 57; (5) *S. Kuraraghorika*, a Thera, J. A. vi. 15[12]; (6) *S. Kolivisa*, a Thera, the author of Thag. 632-634, Vin. i. 179 and ff.; A. i. 24, and probably also iii. 374 and ff.; (7) *S. Poṭiriyaputta*, a Thera, the author of Thag. 193-194; (8) one of the apostles of Savaṇṇabhūmi, Sās. 10, etc.; Mahābodhiv. 113; 115; see *Sona;* (9) a minister to King Mahāsena of Ceylon, Dīp. xxii. 70 and f.; Mah. xxxvii. 10 and ff.

II. *soṇa*, m., a dog, J. i. 146[30]; S. N. 675; *soṇī*, f., a bitch, Mah. vii. 8 = *sona*, It. 36.

III. *soṇa* (cfr. *śyonāka*), m., a kind of tree: the Bodhi trees of the Buddhas Paduma and Nārada, B. ix. 22; x. 24; J. A. i. 36[26]; 37[8].

Soṇaka, see *Sonaka*.

Soṇākayana, m., name of a young man, A. ii. 232.

Soṇadaṇḍa, m., name of a Brāhmaṇ at Campā, D. i. 111 and ff.; Sum. i. 279 and ff.; *-sutta*, n., the fourth Sutta of the Dīgha Nikāya, D. i. 111 and ff.

Soṇadinna, m., name of a god, who was a householder in the Kāsi kingdom in the time of the Buddha Kassapa, J. vi. 118[17]; J. A. vi. 118[4] and ff.

Soṇadinnā, f. (1) Name of an Accharā, V. V. xviii. 10; l. 25 = *Sokatiṇṇā*, V. V. A. 93; 211; (2) name of an Upāsikā, V. V. xxiii. 5; V. V. A. 114 and f.

Soṇanandajātaka, see *Sonanandajātaka*.

Soṇā, f. (1) One of the aggasāvikās of the Buddha Sumana, B. v. 27; J. A. i. 34[27]; (2) a Therī, the author of Thig. 102-106, A. i. 25; iv. 348; Ap. in Thig. A. 96; Thig. A. 95 and ff.

soṇita (*śo°*), n., blood, Thig. 467.

soṇī (*śroṇī*), f., the buttock, S. N. 609; J. v. 302[17]; J. A. v. 216[20]; (2) a bitch, see II. *soṇa*.

Soṇuttara, m. (1) A hunter, J. A. v. 36[23] and ff. (various reading *Sonuttara*); Mil. 201; (2) a Brāhmaṇ, the father of Nāgasena, Mil. 8; (3) name of the princes of Suvaṇṇabhūmi, Mhw. xii. 54, *cf.* Vin. iii. 318 (*Sonuttara*), Sās. 10.

soṇḍa (*śauṇḍa*), addicted to drink, a drunkard, D. ii. 172; J. v. 499[11]; J. A. v. 436[1]; *a-soṇḍa*, m., J. v. 116[22]; fem. *-ī*, *itthisoṇḍī*, a woman addicted to drink, S. N. 112; *a-soṇḍī*, f., A. iii. 38; *yuddha-soṇḍa*, J. A. i. 204[16]; *dāsi-soṇḍa*, a libertine, J. A. v. 436[2]; *dhamma-soṇḍatā*, affectionate attachment to the law, J. A. v. 482[17].

soṇḍaka (*śauṇḍaka*), m., a drunkard, J. A. vi. 30[12].

soṇḍā (*śu°*), f., an elephant's trunk, Vin. ii. 201; M. i. 415; J. A. i. 50[20]; 187[15]; Mil. 368; *soṇḍa*, m., the same, S. i. 104[10].

soṇḍika (*śauṇḍika*), m. (1) A distiller and seller of spirituous liquors; (2) a drunkard, Mil. 93[4].

soṇḍikata (a serpent), who has expanded its neck, J. v. 166[7] (= *kataphaṇa*, Comm.), cf. *soṇḍī*, II.

soṇḍikā, f., tendril of a creeper, M. i. 228; 374; S. i. 106; Mil. 374; peppered meat, S. ii. 98; compare Sanskrit *śauṇḍī*, long pepper.

soṇḍī, f., a natural tank in a rock, J. A. i. 462[3]; *udaka-°*, J. A. iv. 333[17].

soṇḍī, f., the neck of a tortoise, S. iv. 177 (*soṇḍi-pañcamāni aṅgāni*).

soṇṇa (*suvarṇa*), n., gold, Mah. v. 87; V. V. xxxvi. 7.

soṇṇakāra (*suvarṇa-*), m., a goldsmith.

Soṇṇagiri, name of a locality in Ceylon, Mhu. xxxiv. 4; Comm. on M. ch. 115 (*Soṇagiri*).

soṇṇadhaja, with golden flags, J. A. ii. 48[11].

Soṇṇamāli, name of a Dagoba at Anurādhapura (Mahāthupa), Mhu. xxvii. 3.

soṇṇamaya, golden, made of gold, J. vi. 203[8].

soṇṇa ālukā, f., gold dust, J. vi. 278[1].

soṇṇālaṅkāra, with golden ornaments, J. A. ii. 48[11].

I. *sota* (*śrotas* and *śrotra*), n., ear, the organ of hearing, Vin. i. 9; 34; D. i. 21; Dh. S. 601; Asl. 310; *ohita -s.*, with open ears, J. A. i. 129[19]; an organ of sense, D. i. 106; J. A. i. 164[11]; a nostril, J. i. 163[5]; *sotena* (instr.), J. i. 163[5]; *sotā* (nom. pl.), S. N. 345.

II. *sota* (*srotas*), m. and n., stream, flood, torrent, S. N. 433: It. 114; J. A. i. 323[30]; *sīgha-s.*, having a quick current, D. ii. 132; S. N. 319; metaphorically, the stream of cravings, S. N. 1034; S. iv. 292; It. 114; denotes also the noble eightfold path, S. v. 347; *bhava-s.*, the torrent of existence, S. i. 15; iv. 128; *soto* (nom. sing.), S. iv. 291 and f.; v. 347; *sotā* (nom. plur.), S. N. 1034; *sotāni* (acc. plur.), S. N. 433; plur. *sotāyo* (f. [?], or wrong reading instead of *sotāso*, *sotāse* [?]), J. iv. 287[1]; 288[18].

sotañjana (*srotoñjana*), n., a kind of ointment made with antimony, Vin. i. 203.

sotatta, scorched, J. i. 390[31] = M. i. 79, read *so tatto* (*cf.* M. i. 536).

Sotattagīnidāna, n., name of a work by Cullabuddhaghosa, G. V. 63.

sotadhātu (*śroto-dhātu*), f., the ear element, the ear, Vin. ii. 299; D. i. 79; S. ii. 121; Dh. S. 601; 604; Mil 6.

Sotappamālinī, m., name of a Gandha, G. V. 62; 72.

sotar (*śrotṛ*), m., a hearer, D. i. 56; A. ii. 116; iii. 161 and ff. used as a feminine noun, Ap. in Thig. A. 200.

sotavat (*śrotovat*), having ears, *sotavanto* (nom. pl.), Vin. i. 7; D. ii. 39.

sotaviññāna (*śroto-vijñāna*), n., auditory cognition, perception through the ear, Dh. S. 443.

sotaviññeya (*śroto-vijñeya*), cognizable by hearing, D. ii. 281; Dh. S. 467.

sotānugata (*śroto-nugata*), following on hearing, acquired by hearing, A. ii. 185.

sotāpatti (*śrotaāpatti*), f., entering upon the stream—*i.e.*, the noble eightfold path (S. v. 347), conversion, Vin. ii. 93, etc. By it the first three Saṁyojanas are broken, S. v. 357; 376. It has four phases (aṅgas): faith in the Buddha, the Law, and the Order, and, further, the noble Sīlas, S. ii. 68 and ff.; v. 362 and ff. Another set of four aṅgas consists of *suppurisasaṁseva*, *saddhammasavana*, *yonisomanasikāra*, and *dhammānudhammapaṭipatti*, S. v. 347; 404. The converted is endowed with *āyu*, *vaṇṇa*, *sukha*, and *adhipateyya*, S. v. 390; he is called wealthy and glorious, S. v. 402; conversion excludes rebirth in purgatory, among animals and petas, as well as in other places of misery, S. v. 356; D. ii. 155. The converted man is sure to attain the Sambodhi (*niyato sambodhipārāyano*, D. 156, discussed in Dial. i. 190-192); *-magga*, m., the way to conversion, the lower stage of conversion, Sum. i. 237; see *magga*; *-phala*, n., the effect of having entered upon the stream, the fruit of conversion, Vin. i. 293; ii. 183; M. i. 325; A. i. 44; S. iii. 168; 225; v. 410 and ff.; P. P. 13, etc.

Sotāpattivagga, m., the first chapter of the Diṭṭhi-Saṁyutta of the Khandha Vagga of the Saṁyutta Nikāya, S. iii. 202 and ff.

Sotāpattisaṁyutta, n., the eleventh Book of the Mahāvagga of the Saṁyutta Nikāya, S. v. 342 and ff.

sotāpanna (*srotaāpanna*), one who has entered the stream, a convert, Vin. ii. 161; 240; iii. 10; D. i. 156; A. ii. 89; S. ii. 68; iii. 203 and ff.; 225 and ff.; v. 193 and f.; Sum. i. 313, etc. See *sotāpatti*.

sotāyatana, n., the sphere of hearing, Dh. S. 601 and ff.

sotāvadhāna, n., giving ear, attention, M. ii. 175.

sotindriya, n., the faculty of hearing, Dh. S. 604.

Sotumbarā, f., name of a river, J. vi. 507[8].

sotti (*śukti*), f., a shell filled with chunam and lac, used for scratching the back, a back-scratcher, M. ii. 46; A. i. 208; see *sutti*, Vin. ii. 107.

sottiya (*śrotriya*), m., well versed in sacred learning, a learned man, M. i. 280; S. N. 533 and f.; see *sotthiya*.

sotthāna (*svastyayana*), n., blessing, well-fare, S. N. 258; J. vi. 139[19]; A. iv. 285[10]; J. v. 29[2-4] (where the metre requires *sotthayanaṁ*).

sotthi (*svasti*), f., well-being, safety, blessing, J. A. i. 335[17]: *s. hotu*, hail! D. i. 96; *sotthiṁ gam*, to go in safety, S. N. 269; *sotthinā*, safely, prosperously, D. i. 72; 96: ii. 346; M. i. 135; J. A. ii. 87[3]; *suvatthi*, the same, J. iv. 32[4].

sotthika, m., a brahmiṇ, Mah. v. 104; see *sottiya* and *sotthiya*.

sotthikamma (*svasti+karma*), n., a blessing, J. A. i. 343[17].

sotthikāra (*svasti+kāra*), m., an utterer of blessings, a herald, J. A. vi. 43[3].

sotthigata (*svastigata*), n., a safe wandering, a prosperous journey, Mah. viii. 10; *sotthigamana*, n., the same, J. A. i. 272[11].

Sotthija, m., the chief attendant of the Buddha Koṇāgamana, D. ii. 6; B. xxiv. 22 (text *Soṭṭhija*); J. A. i. 43[9].

sotthibhāva (*svasti-*), m., well-being, prosperity, safety, J. A. i. 209[27].

sotthiya (*śrotriya*), m. (1) A learned man, a brahmiṇ, Dhp. 295; Ap. in Thig. A. 200; J. iv. 301[17]; 303[27]; J. A. v. 466[8]; (2) name of a Seṭṭhi at the time of the Buddha Vessabhu, J. A. i. 94[14]; compare *Soṭṭhika*; (3) name of a straw-carrier who worshipped the Buddha, J. A. i. 70[30]; Mahābodhiv. 30.

Sotthivatī, f., name of a town in the Cetiya country, J. A. iii. 454[19].

sotthivācaka, m., utterer of blessings, a herald, Mil. 359.

sotthisālā, f., a hospital, Mah. x. 101.

Sotthisena, m., name of a king in Benares, J. v. 90[5]; J. A. v. 88[16] and ff.

sotha (*śotha*), m., swelling.

sodaka (ts.), containing water, Mah. xxx. 38; xxxvii. 200.

sodara (ts.), m., a uterine brother.

sodariya (*sodarya*), m., a uterine brother, J. i. 308[6]; iv. 434[27].

sodhaka (*śo°*), m., one who cleanses, Mah. x. 90.

sodhana (*śo°*), n., cleansing, Dhp. A. 195; examining, J. A. i. 292[11]; payment, J. A. i. 321[20].

sodhanī (*śo°*), f., a broom.

sona, m., dog, It. 36; see *soṇa*.

Sona, m. (1) One of the apostles of Suvaṇṇabhūmi, see *Soṇa*; (2) the son of a Brāhmaṇ in Benares, J. v. 318[19]; J. A. v. 312[24] and ff.

Sonaka, m. (1) Son of a Purohita in Rājagaha, J. v. 249[7;8] and ff.; J. A. v. 247[19]; called *Sonakumāra*, J. A. v. 247[10]; (2) the son of a caravan chief from Kāsi, Vin. v. 2; Smp. 292; 313; Asl. 32; (3) a thera, Disciple of Dāsaka, Vin. iii. 292; Dīp. iv. 39 and ff.; v. 79 and ff.; Mah. v. 103 and ff.; Sās. 13 and ff. (text *Soṇaka*), compare *Sona* (1).

Sonakajātaka, n., the 529th Jātaka, J. A. v. 247 and ff.

Sonanandajātaka, n., the 532nd Jātaka, J. A. v. 312 and ff.; iv. 119[28].

Sonuttara, see *Soṇuttara*.

sopacāraṁ, deferentially.

sopadhīka, together with the Upadhis, S. N. 789.

sopāka (*śvapāka*), m., a man of a very low caste, an outcast,

S. N. 137; name of a Thera, the author of Thag. 33; 480-486.

sopāna, m. and n., stairs, staircase, Vin. ii. 117; 152; D. ii. 178; J. A. i. 330[4]; 348[13]; V. V. lxxviii. 5; *dhura-sopāna*, the highest step of a staircase (?), J. A. i. 330[33].

sopānakaliñjara, m., flight of steps, Vin. ii. 128 (var. read. *sopāṇa-kaḷevara*, as at M. ii. 92).

sopānaphalaka, m., a step of a staircase, J. A. i. 330[26].

soppa (*svapna*), n., sleep, S. i. 110; *soppana*, n., the same, D. ch. xxxi.

sopha (*śopha*), m., swelling.

sobbha (*śvabhra*), n., a hole, pit, D. i. 127; M. i. 11; J. vi. 166[4]; Thag. 229; a water-pool, S. ii. 32; S. N. 720; *kussobbha*, n., a small collection of water, S. ii. 32; 118; S. N. 720; *mahāsobbha*, n., the ocean, S. ii. 32; 118.

Sobha, m., a king at the time of the Buddha Koṇāgamana, B. xxiv. 16; D. ii. 7; Mahābodhiv. 128.

sobhagga (*saubhāgya*), n., prosperity, beauty, Thig. 72; J. A. i. 51[28]; 475[24]; iv. 133[24].

sobhañjana (*saubhāñjana*), m., the tree *Hyperanthica moringa*, J. v. 405[19]; *sobhañjanaka*, m., the same, J. iii. 161[31] (=*siggurukkha*, Comm.); vi. 535[13].

sobhaṇa, n. (1) A kind of edging on a girdle, Vin. ii. 136; (2) beauty, ornament, Mil. 356[7].

sobhaṇa (*śobhana*), adorning, shining, A. ii. 8; 225; very often spelt *sobhana*, J. A. i. 257[9]; Dhp. A. 144, etc.; *nagara-sobhaṇā*, f., a courtezan, J. A. ii. 367[6]; good, Mil. 46 (text °*na*); *Sobhaṇa*, n., the birthplace of the Buddha Atthadassi, B. xv. 14=*Sobhita*, J. A. i. 39[14].

sobhanagaraka, n., a kind of game, fairy scenes, D. i. 6; 13; Sum. i. 84.

Sobharatī, f., the capital of King Sobha, B. xxiv. 16; D. ii. 7; J. A. i. 437.

sobhā (*śobhā*), f., splendour, radiance, beauty, Mah. xxxiii. 30; J. A. iv. 333[18]; Thig. A. 226.

Sobhita, m. (1) Name of a Buddha, B. vii. 1 and ff.; J. i. 35[24], etc.; J. A. i. 30[18], etc.; Mahābodhiv. 10; Dhp. A.

117; Mah. i. 6; (2) name of an attendant of the Buddha Piyadassi, B. xiv. 20; J. A. i. 34[4]; (3) name of a Thera, the author of Thag. 234-236, Vin. iii. 109; A. i. 25; Thag., p. 32; Asl. 32.

Sobhita, n., the birthplace of the Buddha Atthadassi = *Sobhaṇa*, B. xv. 14.

sobhiya (?), J. vi. 277[7] (Comm., *sobhiyā ti nagarasobhānā sampannarūpā purisā*).

Soma, m. (1) A Vedic god, D. i. 244; ii. 259; J. v. 28[25]; vi. 201[25]; 568[9]; *s.-yāga*, the Soma sacrifice, J. iv. 116[26]; (2) name of a Thera, Sās. 44 and f.; (3) name of kind of tree, J. vi. 530[3] (*somarukkhā*).

Somadatta, m. (1) The youngest brother of Sutasoma, J. v. 185[18]; J. A. v. 185[12]; 192[7]; (2) the son of a Brāhmaṇ, J. ii. 167[6]; J. A. ii. 166[2] and ff.; Dhp. A. 317; (3) the son of a Brāhmaṇ in Benares, J. vi. 182[13:26]; 183[26]; J. A. vi. 170[3] and ff.; (4) a young elephant, J. iii. 389[12]; J. A. iii. 389[3].

Somadattajātaka, n., the 211th and the 410th Jātaka, J. A. ii. 164 and ff.; iii. 388 and ff., respectively.

Somadevī, f., the queen of King Vaṭṭagāmini, Mah. xxxiii. 47 and ff.

somanassa (*saumanasya*), n., mental ease, happiness, joy, D. i. 3; ii. 278; M. i. 85; 313; S. iv. 232; P. P. 59; Sum. i. 53; it is more than *sukha*, D. ii. 214; m., name of a king of Videha, J. vi. 47[5]; *S. -kumāra*, the son of King Reṇu in Uttarapañcāla, J. iv. 447[6]; 452[16]; J. A. i. 45[28]; iv. 445[27] and ff.; *S. -mālaka*, m., name of a terrace, Mahābodhiv. 130; Mhw. xv. 159.

Somanassajātaka, n., the 505th Jātaka, J. A. iv. 444 and ff.

somanassita, satisfied, pleased, contented, V. V. A. 351.

somanassindriya, n., the faculty of pleasure, S. v. 209 and ff.: Dh. S. 18.

Somamitta, m., name of a Thera, the author of Thag. 147-148.

Somayāga, m., name of an Isi, J. vi. 99[27]; cf. *soma*.

Somā, f. (1) Name of a Therī, the author of Thig. 61-62; the daughter of the Purohita of King Bimbisāra, S. i.

129; A. iv. 347; Thig. A. 66 and f.; (2) a sister of King Pasenadi, M. ii. 125.

Somārāma, m., a monastery in Ceylon, Mhu. xxxiii. 84.

sombhā, f., a puppet, doll, Thig. 390; explained as *sombhakā*, Thig. A., 257.

somma (*saumya*), pleasing, agreeable, gentle, Dāṭh. i. 42; Sum. i. 247; Asl. 127.

soracca (from *sorata*), n., gentleness, restraint, A. ii. 68; 113; S. i. 100; 172; 222; S. N. 78; 292; Dh. S. 1342; J. iii. 442[3]; iv. 302[16]; Mil. 162; V. V. A. 347; (in Buddhist Sańskrit, *saurabhya*); *soracciya*, n., the same, J. iii. 453[4].

Soraṭṭha, m., the king of Surat, P. V. A. 245 and ff; = *Suraṭṭha*, P. V. 58.

Soraṭṭhaka (*saurāṣṭraka*), m., an inhabitant of Surat, Mil. 331.

sorata (*surata*), gentle, kind, humble, self-restrained, M. i. 125; S. i. 65; iv. 305 (text, *sūrata*); A. iii. 349; 393 and f.; S. N. 309; 515; 540; J. iv. 303[13; 21; 25].

Soreyya, n., a town near Takkasilā, Vin. ii. 299; iii. 11; Dhp. A. 204 and ff.

Soreyyaravata, m., a thera, Mhw. iv. 21.

soraggika, connected with heaven, Vin. i. 294; D. i. 51; A. ii. 54; 68; S. i. 90; Sum. i. 158.

soracassa (from *suraca*), n., gentleness, suavity, Nett. 40; 127; *-karaṇa*, making for gentleness, M. i. 96; A. ii. 148 = iii. 180; *-tā*, f., the being amenable, gentleness, suavity, M. i. 126; A. i. 83; iii. 449; Dh. S. 1327; P. P. 24; S. N. 266; *soracassāya* and *soracassiya*, n., the same, Dh. S. 1327; P. P. 24.

sovaṇṇa (*sauvarṇa*), golden, D. ii. 210; J. i. 226[1]; *-maya*, golden, Vin. i. 39; D. ii. 170, etc.; J. A. ii. 112[2]; n., name of a Vihāra, Sās. 111.

sovaṇṇaya, golden, J. i. 226.

sovaṇṇika, connected with gold, Kacc. 189.

soratthi (*svasti*), f., hail! safety, Pajjamadhu 11.

soratthika, safe, M. i. 117; V. V. xviii. 7; *-ālaṅkāra*, m., a kind of auspicial mark, J. A. vi. 488[27].

soviḍalla (*sau°*), m., an attendant on the harem.

Sovīra, m., name of a people and its country, D. ii. 235; V. V. lxxxv. 52; J. A. iii. 470[6]; Mil. 359.

sovīraka (*sauvīra*), n., sour gruel, Vin. i. 210; S. ii. 111; V. V. xix. 8.

Sovīrajātaka, n., J. A. iv. 401[12]; =Adittajātaka, J. A. iii. 469 and ff.

sosa (*śoṣa*), m., drying up, consumption, Vin. i. 71.

sosana (*śoṣaṇa*), n., causing to dry (in surgery), Mil. 353.

sosānika (*śmaśānika*), connected with a cemetery, bier-like, Vin. ii. 149; m., one who lives in or near a cemetery, P. P. 69 and f.; Mil. 342.

sosika, afflicted with pulmonary consumption, Vin. i. 93.

sosītā, frozen, J. i. 390[31]; read *so sīta*, see M. i. 79.

sohajja (*sauhṛdya*), n., friendship.

sohadā (*sauhṛda*), m., a friend, Mah. xxxviii. 98.

sohicca (*sauhitya*), n., satiety.

soḷasa (*ṣoḍaśa*), sixteen, D. i. 128; J. A. ii. 87[8]; Mil. 11; *soḷasahi* (instr.), D. i. 31; *soḷasehi* (instr.), D. i. 139; *soḷasannaṁ* (gen.), J. A. iv. 124[7].

soḷasa, fem. *-sī*, sixteenth, *kalaṁ nagghati soḷasiṁ*, he is not worth a sixteenth particle of, A. iv. 252; S. iii. 156; v. 44; 343; Dhp. 70; It. 19.

soḷasaka, n., a collection of sixteen, Dhp. A. 292.

soḷasakkhattuṁ, sixteen times, Sum. i. 261.

soḷasama, sixteenth, Mah. ii. 29.

sneha (ts.), m. (1) Oil, unctuous moisture, D. i. 74; *snehavirecana*, n., oil as a purgative, J. A. iii. 48[20]; (2) affection, lust, desire, A. ii. 10; S. iv. 188; S. N. 36; 943; (3) a friend, Dhp. A. 212[3]; *-ja*, originating in affection, S. i. 207; S. N. 36; 272; *-anvaya*, following on affection, S. N. 36.

Syāmraṭṭha, n., Siam.

svaṇṇa (*suvarṇa*), n., gold, Dhp. A. 96; 118.

svappa (*sv-alpa*), very little, a few.

svassa = *so assa*.

svākāra, being of good disposition, Vin. i. 6.

svākkhāta (*sv-ākhyāta*), well preached, Vin. i. 12; ii. 199; M. i. 67; A. i. 34; ii. 56; S. N. 567.

svāgata. (1) Welcome, Thig. 337; Thig. A. 236; (2) learnt by heart, Vin. ii. 95, 249; see *sāgata*.

svātana (*śvastana*), relating to the morrow; *-nāya*, for the following day, Vin. i. 27; D. i. 125; S. N., p. 100; 102; J. A. i. 11[17], etc.

svātivatta (*su+ativarta*), easily overcome, S. N. 785.

svāna (*śvan*), m., a dog, Kacc. 327.

svāssu = *so assu*, J. i. 196[1].

svāhaṁ = *so ahaṁ*.

sve (*śvas*), to-morrow, Vin. ii. 77; D. i. 108; J. A. i. 32[4]; 243[5]; ii. 47[12]; *svedivasa*, Dhp. A. 130[5]; *sve sve*, day after day, Dhp. 229; J. v. 507[19].

Saḷavagga, m., the fifth chapter of the 'Salāyatana Saṁyutta,' S. iv. 70 and ff.

saḷala, see *salaḷa*.

saḷāyatana (*ṣaḍ°*), n., the six organs of sense and the six objects—viz., eye, ear, nose, tongue, body, and mind; forms, sounds, odours, tastes, things tangible, ideas; in the fourth place of the paṭiccasamuppāda, D. ii. 32; M. i. 52; A. i. 176; S. ii. 3; Vin. i. 1.

Saḷāyatanavagga, m. (1) The last chapter of the Majjhima Nikāya, M. iii. 258 and ff.; (2) the fourth section of the Saṁyutta Nikāya, S. iv. 1 and ff., G. V. 56.

Saḷāyatanavibhaṅgasutta, n., the 137th Sutta of the Majjhima Nikāya, M. iii. 215 and ff.

Saḷāyatanasaṁyutta, n., the 35th Saṁyutta of the Saṁyutta Nikāya, S. iv. 1 and ff.

THE STORY OF KALMĀṢAPĀDA AND ITS EVOLUTION IN INDIAN LITERATURE

(A STUDY IN THE MAHĀBHĀRATA AND THE JĀTAKA)

By K. WATANABE, Ph.D.

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INTRODUCTORY REMARKS.

Scarcely any story is so widely distributed in Indian literature as that of Kalmāṣapāda, that curious tale of a cannibal king with 'spotted feet' (kalmāṣapāda), who was doomed to devour many human beings through a sage's curse.

The Mahābhārata tells this story in full detail. It is also described in both the famous Purāṇas, Vishṇu, and Bhāgavata, familiar to European scholars through the translations of those two great pioneers of Oriental learning—H. H. Wilson and Eugène Burnouf.

The Buddhists made this king a predominant figure in the Jātakas and Avadānas. In the Pāli collection of the birth-stories his conversion is depicted in romantic colours.

In the various Avadānas preserved in the Chinese Tripiṭaka, the king appears more frequently, and with more varied features than in the Pāli literature. Later Buddhist writers of popular works in China and Japan took the king as the type of an Oriental Nero. Nor is he absent from Jain literature. Finally, it is an important and interesting fact that we can trace this story so far back as the Vedic age. Vestiges are found not only in many commentaries, but even in the Ṛgveda itself.

Thus the story, commencing with the Vedic age, reaches to the later time of the Purāṇas, with various tendencies and features, representing the literatures of different periods.

It was common property to the poets of Brahmanism, Buddhism, Hinduism, and Jainism. A study of the legend, therefore, is by no means without significance for inquiries into Indian literature. But it is curious how, in spite of its importance, it has escaped the eyes of investigators of the Mahābhārata and Jātakas, except only for a few remarks of limited scope made by Professors Holtzmann and Speyer, the late great Wilson and Dr. Muir.

The little article here published attempts to supply this want, and tries to show how great is the significance of a study, through which many questions on the Epics and Jātakas may find elucidation.

I am, of course, here making no claim for my inquiry, either of ultimate validity or of exhaustive treatment, for many other things still remain awaiting further investigations. But at least I hope that the reader will acknowledge the importance of a comparative and systematic study of a story like this, even through my imperfect treatment of the subject.

For the publication of this article I am deeply grateful to Professor Rhys Davids, who encouraged me to let my work appear in this journal. I am also very much indebted to the kind offer of Mrs. Rhys Davids to read through my manuscript.

To my teacher and friend, Professor Leumann, I am especially grateful for his generous help in giving me important materials together with useful advice.

My thanks are, further, due to the kindness of Dr. Sakaki and Dr. Walleser for lending me copies of some passages from Laṅkāvatāra. Dr. Walleser gave me also several important suggestions from the Tibetan sources.

K. W.

STRASSBURG, *April* 8, 1909.

NOTE.—Among the authorities to which reference is made in this paper, two works are consulted in almost every page, with the abbreviations: T.E. and N.

T.E. = *Tokio Edition of the Chinese Tripiṭaka*, 1888-92, Part I. (*Thien*)—XL. (*Shang*). Every Part has 10-15 volumes.

N. = Nanjio's *Catalogue of the Buddhist Tripiṭaka*, 1883.

I. THE KALMĀṢAPĀDA STORY IN BUDDHIST LITERATURE.

1. *The Texts.*—The story of Kalmāṣapāda is told in various texts under various forms. A list of those texts is appended:

A. Pāli.

1. Mahāsutasoma-jātaka (No. 537).[1]
2. Cariyā-piṭaka, III., 12.[2]
3. Nidāna-kathā, I., v. 265.[3]
4. Jayaddisa-jātaka (No. 513).[4]
5. Cariyā-piṭaka, II., 9.[5]

B. Sanskrit.

6. Rāṣṭrapāla-paripṛcchā.[6]
7. Jātakamālā, XXXI.[7]
8. Bhadrakalpâvadāna.[8]
9. Laṅkāvatāra.[9]

C. Chinese.

10. Older Samuktâvadāna,[10] translated by Khān Saṃ-hui in A.D. 251.
11. Ṣaṭpāramitā-samuccaya,[11] translated by Khān Saṃ hui in A.D. 251.

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[1] Fausböll's Jātaka, V., p. 456 *et seq.*; translation by Francis, V., p. 246 *et seq.*

[2] Cariyā-piṭaka, edited by Morris, 1882 (P.T.S.), pp. 100-101.

[3] Fausböll, I., p. 46; Rhys Davids's 'Buddhist Birth Stories,' p. 57.

[4] Fausböll, V., p. 21 *et seq.*; Francis, V., p. 11 *et seq.*

[5] Morris, p. 90.

[6] Finot: Rāṣṭrapāla-paripṛcchā (Bib. Buddh.), 1901, p. 22.

[7] Kern's edition, 1891 (Harvard Oriental Series), p. 207. Eng. translation by Speyer (Sacred Books of the Buddhists), 1895, p. 291 *et seq.*

[8] S. d'Oldenbourg's 'On the Buddhist Jātaka' (translated by Wenzel), *J.R.A.S.*, 1893, p. 331 *et seq.*; Bendall's Cat. of the Buddh. Skt. MSS., Cambridge, 1883, p. 91.

[9] A copy of the Paris MS. by Dr. Sakaki, and collated by him with other 3 MSS., and a photographic reproduction of the *R.A.S.* MS., No. 5 (Cowell and Eggeling's Catalogue, p. 6), made by Dr. Walleser.

[10] Nanjio's Cat. of the Chinese Tripiṭaka, no. 1539, fasc. 2 (Tokio edition of Tripiṭaka XIX., 7, *f*, 23*b*). Nanjio takes Khān (=Khān-kiu) for Tibet, but this word means Samarkand.

[11] N., no. 143, fasc. 4 (T.E. VI., 5, 67*a*).

12. Samyuktâvadāna ;[1] the translator's name was lost.
13. Saṃgharakṣa-samuccaya,[2] translated by Saṃghabhūti in A.D. 384.
14. Bodhisattva-pūrvacaryā;[3] the translator's name was lost.
15. Mahāprajñāpāpāmitā-śāstra,[4] translated by Kumārajīva in A.D. 405.
16. Zan-wān-hu-kwo-pān-zo-po-lo-mi-king :
    A. First translation,[5] translated by Kumārajīva in A.D. 404-412.
    B. Second translation,[6] translated by Amoghavajra in A.D. 765.
17. Laṅkāvatāra :
    A. First translation,[7] translated by Guṇabhadra in A.D. 445.
    B. Second translation,[8] translated by Bodhiruci in A.D. 513.
    C. Third translation,[9] translated by Sikṣānanda in A.D. 700-704.
18. Damamūkâvadāna,[10] translated by Hwui-ciao, etc., in A.D. 445.
19. Ratnakūṭa XVIII. (Rāṣṭrapāla) :
    A. First translation,[11] translated by Jñānagupta in A.D. 591.
    B. Second separate translation,[12] translated by Dānapāla in A.D. 982-1014.
20. Siṃhasaudāsamāṃsabhakṣanivṛtti,[13] translated by Ch'-yen in A.D. 721.

D. Tibetan.

21. Dsang-lun.[14]

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[1] N., no. 1368, fasc. 1 (T.E. XIX., 7, 29*b*).

[2] N., no. 1352, fasc. 1 (T.E. XXIV., 7, 94*b*).

[3] N., no. 432, fasc. 3 (T.E. VI., 5, 43*a*).

[4] N., no. 1169, fasc. 4 (T.E. XX., 1, 32*a*). The exact date of the translation is given in N., no. 1476, fasc. 10 (T.E. XXXVIII., 1, 60*b*).

[5] N., no. 17, fasc. 2. The date of translation after Chêng-yuen-lu, fasc. 1. Skt. title may be somewhat as Maitrirājarāṣṭrapālaprajñāpāramitā (T.E. X., 50*b*).

[6] N., no. 965, fasc. 2 (T.E. XXV., 76*b*).

[7-9] 1, N., no. 175, fasc. 4 (T.E. IV., 6, 28*a*); 2, N., no. 176, fasc. 8. (T.E. IV., 6, 67*a*); 3, N., no. 177, fasc. 6 (T.E. IV., 6, 111*a*).

[10] N., no. 1322, fasc. 11 (T.E. XIV., 9, 64*a*).

[11] N., no. 28, fasc. 81 (T.E. II., 4, 104*b*). The exact date of translation see Chêng-yuen-lu, fasc. 10.

[12] N., no. 873 (T.E. II., 10, 68*b*).

[13] N., no. 460 (T.E. XXIV., 8, 81*a*). Nanjio's Skt. rendering and English translation are both wrong. It should be translated : 'The Sūtra on King Siṃhasaudāsa abstaining from flesh.'

[14] Schmidt's 'Der Weise und der Thor,' 1845 ; Tibetan, p. 248 *et seq.* ; German, vol. ii., p. 311 *et seq.*

Besides these texts, Kalmāṣapada is included in a list of Yakṣas in the Mahāmāyūrī-vidyārājñī, as a tutelary demon of the people Vairyā.[1]

2. *Classification of the Texts.*—If the contents of the texts above given are carefully compared, a noticeable mark of difference is soon discovered. This relates to a prelude in the story, in which the mysterious birth of Kalmāṣapāda by a lioness is described. Some texts omit this prelude, while in others this introduction forms one of the most important points. Thus it may be natural to divide all the texts into two great groups according to these distinguishing marks. Those which have not this prelude are grouped under the first, and those which have it belong to the second.[2]

Under the first group a subdivision is made to distinguish two forms from the moral teachings which form the central point of the story. Some of them teach a single moral maxim only. In others, however, two or more moral lessons are given, with the occasional addition of a few dogmatical explanations. We may further divide the second form into two versions: the Sanskrit and the Pāli.

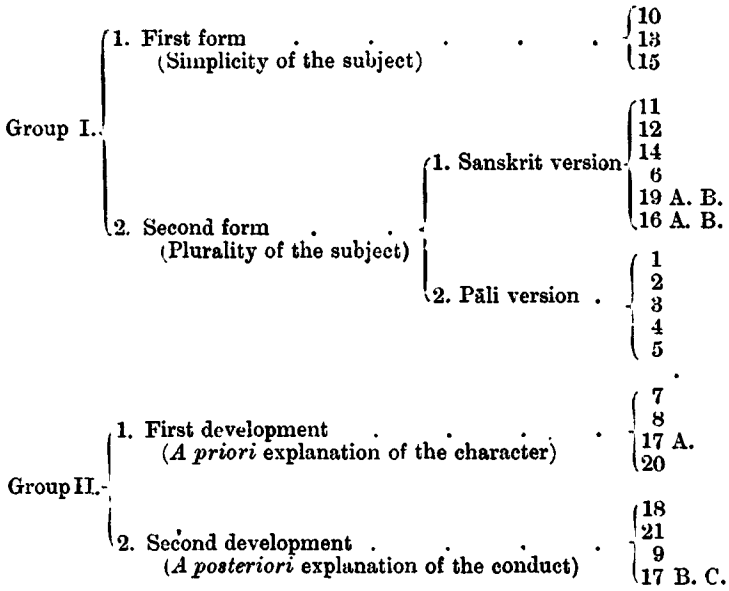
Another dichotomy is applied in the second group. The first is characterized by answering a question: Why had Kalmāṣapāda received such a curious name? The lioness story is therefore introduced as an *a priori* reason. The second, beside that etymological explanation, solves yet another question: Why did the king become cannibal? A curse story is told here, as an *a posteriori* solution.

[1] N., nos. 306-308 (T.E. XXV., 6, 71*a*; XXVII., 7, 48*b*; XXVII., 7, 61*a*). According to the *R.A.S.* MS., 102*a*, and the Calcutta MS., 133*b*—

Kalmāṣapādo Vairyāyāṃ, Virateṣu Maheśvaraḥ,
Vṛhaspatiś ca Śrāvastyāṃ, Sākete Sūgaro vaset.

See also d'Oldenbourg's edition in the Sapiski of the Oriental Part of the Imperial Russian Archæological Society, 1897-98, p. 231.

[2] The second division is only made *par excellence* of the Sanskrit, as we can expect few original texts of the early Chinese translations, written in *some language other than Sanskrit.*



A. THE FIRST GROUP.

1. The First Form.

3. *Text* 10, *Older Samyuktâvadâna.* — This old Jātaka collection consists of sixty-four short chapters of various stories and allegories. Our text is found under No. 39. The text runs literally as follows:

'Once in remote ages there was a Brahmin, who begged a king to give him something. The king was about to go hunting, and therefore made the Brahmin wait till his return to the palace. Stalking his game and getting separated from his followers, the king entered a deep valley, where he met with a Rākṣasa waiting to devour him. The king said: "Listen! This morning I have met with a Brahmin, to whom I have promised something on my return. I will first give him alms and then come back here as thy victim." The Rākṣasa said: "I wish to devour thee now. Wilt thou certainly come here again?" The king answered: "Were I not true to my word, I should have

forgotten the Brahmin." The Rākṣasa allowed him to go free. So the king returned to his palace, gave liberal alms to the Brahmin, and delivered over his kingdom to his successor. Then he came back again to the Rākṣasa, who was deeply moved by his faithfulness, paid great homage to him, and gave up the intention of devouring him.'

The names of the king and the Rākṣasa are here not given.

None of those episodes in the later texts—as, for example, the captivity of ninety-nine kings—is found here. The text is composed only of the central and essential point of the story, around which different factors were gradually added. This evidently shows the text to be the simplest and primitive form of all Kalmāṣapāda legends.

4. *Text* 13, *Saṃgharakṣa-samuccaya.*—Saṃgharakṣa, the author of the text, was, according to an introduction of the translator, a native of Suraṭha, and honoured by the famous king Kaniṣka as his teacher.[1] Three works composed by him are still extant.[2] Our text treats of the former births of the Buddha, with various examples, which praise his excellent virtues. Some dogmatical treatment is added thereto. The text describes the legend of the King Aśoka.[3]

The Kalmāṣapāda story in the text is mainly the same as that in the last text, except that the description is more detailed and complete. Here the names of the hero and his antagonist are mentioned.

'Thus I have also heard: In the ancient time there was a king named *Sutasoma.*[4] . . . Once he was going to a pond in order to bathe, driving in a carriage adorned with rare plumage. As he was passing the city-gate, a Brahmin with a grave face, being intelligent and wise, came to beg money.

[1] This tradition is analogous to the relation of Aśvaghoṣa to the King Kaniṣka. On Suraṭha see Watters, 'On Yuan Chwang,' II., 248.

[2] N., nos. 1325, 1326, 1350.

[3] Fasc. 3 (T.E. XXIV. *f.*, 120*a et seq.*).

[4] The Chinese Su-da-ma is apparently an abridged transliteration of Sutasoma. Or we may take Sudama for Sudāma, which seems to have some connection with the Vedic Sudās.

. . . At that time a winged demon with the name of *Kalmāṣapāda*,[1] showing his fearful form, carried off the king. The king then shed tears. Considering what the king was thinking, the demon asked: "O great king, why do you weep and cry? Why are you so sorrowful and distressed?" The Bodhisattva answered: "I have no care for my body, but I have promised a Brahmin to give money. On that account I am sorrowful and distressed. . . ." The rest of the story is substantially the same as in the last text. At the end of the story three stanzas are recited by the demon-king to praise the noble character of Sutasoma.

5. *Text* 15, *Mahāprajñāpāramitā-śāstra*.—This voluminous commentary on the Pañcaviṃśatisāhasrikā-prajñāpāramitā[2] is said to be the work of the famous Mahāyāna doctor Nāgārjuna.

The great commentary takes the story as an example of the exercise of the Śīla-pāramitā, and quotes it immediately after the Śivi-jātaka. The meeting of the king with the Brahmin, his pastime, his unhappy accident and his final triumph over the demon-king are vividly written. Besides these factors, which already exist in the last two texts, a new episode is now found; this is the story of the captivity of ninety-nine kings.

The existence of the story as a separate Sūtra in the time of Nāgārjuna, may be proved from a description of fasc. 14, where the name of the *Sutasoma-rājā-sūtra* is mentioned in relation to the above-given example.[3]

It would not be quite superfluous to give here the whole translation of the story, because it is one of the most important texts, and it will serve for comparative purposes later on:

'Question: How can we complete the Silapāramitā? Answer: The commandments shall be strictly observed, by

[1] In Chinese: Kat-ma sha-pa-ra (Ka-ma-sha-po-lo). If this reading is right it suggests the name Kalmāṣapāla.

[2] N., nos. 1*b*, 2, 3, 4. The Skt. MSS. of this text exist in the libraries of Cambridge, Paris, and Calcutta.

[3] T.E. XX., 1, 90*b*.

taking no care even for one's own life; just as the king *Sutasoma*[1] did not violate the precept even when in danger of destruction through the great king *Kalmāṣapāda*.[2]

'Once upon a time there was a king named Sutasoma, who observed the commandments with energetic diligence, speaking the truth always. One morning, driving in his royal chariot, followed by court ladies, he was going to take his pastime in a garden. As he reached the city-gate he met a Brahmin who begged of him. [The Brahmin said:] "O king! you are a happy and virtuous man, and I am very poor. Pity me and give me more or less!" The king answered: "Yes, willingly! The Tathāgata teaches that alms must be always given, but wait till my return." Having thus given his promise, the king entered the garden and amused himself with the bath and other enjoyments. Just then a king with two wings, named Kalmāṣapāda,[3] came flying through the air and captured the king from among the royal ladies, as a Garuḍa catches a Nāga from the ocean. All the king's female attendants cried out, and wept. Everyone in the garden was distracted. Without and within the city arose a great panic and lamentation. Kalmāṣapāda, carrying the king, flew away through the air and confined him among the ninety-nine kings. Seeing that Sutasoma wept continually, his tears dropping like rain, Kalmāṣapāda asked: "Why, O great Kṣatriya-king, do you weep like a child? Where life is, there of necessity is death. There is a coming together, then follows a separation." Sutasoma answered: "I fear not death, but only my violation of truthfulness. Since my birth I have never spoken an untruth. This morning, as I reached the city-gate, a Brahmin came for alms. I promised to give him something after my return. But now from this deplorable accident I must commit a sin by having told a lie. Therefore I am weeping." Kalmāṣapāda said: "If you fear to

[1] In Chinese: Su-da-su-ma (Su-to-su-mo).

[2] In Chinese: Ko-ma-sha-pa-da (Ka-mo-sha-po-ta).

[3] Here the translator renders the name by a Chinese phrase (Lu-tsö), meaning having [spotted] feet like a deer [skin].

tell a lie, I will allow you once to return, but you must come back here again after seven days, when you have finished giving to the Brahmin. It is not difficult for me to capture you if you were not to come back to me, since I have the power of flying." When Sutasoma reached his kingdom he gave alms very generously, inducted his heir-apparent to the throne, and assembled the whole population of the kingdom to beg them to excuse him, with the words: "My wisdom [as a king] was imperfect. My reign was not lawful. You are begged therefore to excuse me. Now my body belongs no more to me. I shall go back again [to Kalmāṣapāda to be a victim]." The people and the royal relatives besought him with their heads bent to the ground, saying: "O king, please reign over this kingdom with your benevolence. Have no anxiety on account of Kalmāṣapāda. We will build you an iron palace, guarded by a strong army. Though Kalmāṣapāda have miraculous power, he deserves not to be feared." The king said: "It cannot be so." He uttered then a stanza:

"'To speak truth is the best of all moral precepts. To speak truth is a ladder attaining to heaven. To speak truth is very great, though it may seem a trifle. A liar will fall down to hell. Now I keep troth, and therefore can I feel no remorse, even if I give up my life."

'The king immediately went out in order to meet Kalmāṣapāda, who marvelled and rejoiced, when he saw Sutasoma from afar. He said: "You are a man who speaks truth and never breaks his word. All human beings take care for their life, but, when you were liberated from death, you came again to me for the sake of truthfulness. Verily you are a great man!" Then the king Sutasoma praised truthfulness: "For speaking truth, he is called a man. He is called not a man, when he speaks not truth." Thus he praised truthfulness and blamed the lie. Hearing that, Kalmāṣapāda felt the pure faith awake in him, and said to the king: "Verily you have spoken an excellent thing. I will now liberate you and give you the

ninety-nine kings as a gift. They may return to their kingdoms, as they wish."

'When he had thus spoken, the hundred kings returned [to their kingdoms].'

2. The Second Form.

(A) *The Sanskrit Versions.*

6. *Text* 11. *Ṣaṭ-pāramitā-samuccaya.*—As the title of the text indicates, it includes seventy-four sūtras, describing various former births of the Buddha, which are arranged under the six Pāramitās. The Kalmāṣapāda-legend, under the name Phumiṅ-rājā-sūtra, occurs in the last section of the Śīla-pāramitā.

The hero and his adversary are described in the text as follows:

'In very remote time the Bodhisattva was a king named *Phu-miṅ* (Japanese: Fu-myo).[1] He reigned over a great kingdom. His benevolence and sympathy radiated over ten regions of the earth. The people praised his virtues with hymns, because they were favoured by his compassion as children are loved by their father. In a neighbouring country a king lived. He ruled his subjects with rigorous laws. His strength was that of a lion, and he could catch a flying bird as he ran.'

This vigorous ruler is called *A-gun*,[2] a contracted transliteration for Aṅgulimāla, who is identified as this king in his former birth. Once this king tried to eat human flesh, and found it very delicious. He commanded his cook therefore thenceforth to offer him this horrible food. All his ministers remonstrated with him on this inhuman deed. As the king listened not to them, they banished him to a lonely mountain.

'The king entered now a deep forest and offered a prayer

[1] This may be rendered as *Samantaprabhāsa* or *Samantaraśmin*. But it may also be read as *Subhāsa* or *Svābhāsa*, as having some connection with Saudāsa.

[2] The identification is found in T.E. VI., 5, 68*b*.

to *a sacred tree*: "If thou helpest me to be restored to my lost kingdom, I will bring thee a hundred kings as a sacrifice."' Then follows in the text the captivity of the kings, the meeting of Phu-miñ to a Brahmin on the way to visit diseased and distressed persons, his confinement, his honourable return to the cannibal king, and his victory in converting the man-eater. The Brahmin who met Phu-miñ and received from him 12,000 gold pieces preaches the Buddhist doctrine of impermanence, composed in *four stanzas*.[1] These stanzas form the important part of the story, and they deserve to be here translated.

(1) At the end of the kalpa, heaven and earth will be entirely burnt up (*a*). The Mount Sumeru and the great oceans will be reduced to ashes and dust (*b*). Their happiness therein being ended, the gods and Nāgas will perish (*c*). Even the two standards[2] will fall down. How may there remain a land that is everlasting?

(2) Birth, old age, sickness and death have no end, turning like a wheel (*a*). Wishes for the most part cannot be fulfilled; sorrow and distress cause great injury (*b*). As desire is deep, calamity is high; wounds and sores are due not to an external (cause), (but due to inner desire) (*c*). The three worlds are all *painful*. Is there no country on which we may depend? (*d*)

(3) Existence is in its nature nothingness. It exists only through cause and condition (*a*). That which is once prosperous must (at last) fall into decay. That which is once full must (at last) be reduced to nothingness (*b*). Living beings resemble creeping worms living in an illusion (*c*). Sound and its echo are both *void*; so also are kingdoms and lands (*d*).

(4) Consciousness and mind have no definite shape.[3]

[1] According to the commentaries on the Text 16 (N., nos. 1566 and 1567), the stanzas explain in regular order the four characteristics of the Duḥkha-satya: Anitya, Duḥkha, Śūnya, Anātman. See German translation by Schmidt, Dsang-lun, p. 318 (Text, pp. 254-255).

[2] Heaven and earth.

[3] Schmidt's translation: 'Die volle Erkentniss (Weisheit) ist unkörperlich,' is not right. The Tibetan text reads like the Chinese.

They drive four snakes in temporary existence[1] (*a*). Ignorance cherishes (this temporary existence) as a precious thing and takes possession of it as a pleasant carriage[2] (*b*). The body has no constant master and the mind possesses no everlasting residence (*c*). The three worlds are all illusion. How, then, should there be such a country? (*d*).

The Damamūkāvadāna and Zan-wān-hu-kwo-sūtra borrow these stanzas in their Kalmāṣapāda legends. The translators of both texts used the Chinese rendering of our text, with few corrections. A short story of a prince, who was murdered for his debaucheries, is added to the main story in our text, and concludes with the identifications of Sutasoma to Buddha himself and of Kalmāṣapāda to Aṅgulimāla. This supplementary story is modified and enlarged in the Damamūkāvadana, and the same identifications are made.

7. *Text* 12. *Samyuktāvadāna.*—The name of the translator was lost when the Chêng-yuen-lu was composed, A.D. 800.[3] The catalogue registers the Avadāna under the later Hān dynasty. This may be right, as the transliterations of the Sanskrit names and the technical terms show the characteristics of this period. But it must be later than the older Samyuktāvadāna, which is shorter than our text. The word 'older' in this title seems to be expressly given by the Buddhist scholars in ancient times to that Avadāna in order to distinguish it from our text and N., no. 1366.

The Avadānas consist of thirty-one sections, describing birth-stories and miracles of Buddha. No. 8 is our story,

[1] Schmidt takes these for birth, old age, sickness, and death, but in fact, they mean four dhātus: earth, water, fire, and air. See Kiò-shañ-fā-shu fasc. 11 (N., no. 1636; T.E. XXXVII., 3, 67*a*). Text 16 B. reads: It is produced from four dhātus. *Cf. Suvarṇaprabhāsa*, Chap. 6, vv. 11—12 (Cambridge Ms. Add. 875, f. 19A., Calcutta ed., p. 31).

[2] Schmidt: 'Aus der Unwissenheit Erzeugten, wird alles dauernde Heil angenommen.' Text 16 B. reads: Fettered by love of ignorance Ātman and that which belongs to Ātman are produced.

[3] This work is wanting in the Nanjio's Catalogue. The description of our text is found in fasc. 2, T.E. XXXVIII., 6, 8*a*.

the contents of which are in the main identical with the former text:

'In ancient times there was a king. He was accustomed to eat human flesh, and gave orders to the cook to kill human beings in the night and to dress the flesh. His subjects knowing this banished the king, and, electing a wise man, crowned him as king. The cannibal king, after thirteen years, grew two wings in his body, and flying through the air devoured human beings in remote and near places. He offered up a prayer to *a tree spirit* in a mountain to bring him happiness, saying: "If thou so favour me that I return again to my kingdom and regain the throne I will offer thee five hundred kings in sacrifice."'

Then follow in the story the captivity of the kings and other acts, as they are played in the Avadānas above mentioned. The name of Sutasoma or Phu-miñ, however, in our story is never found. The Brahmin utters here also *stanzas*, but they are not given in full form, only named. After the question of the man-eater the deliverer preaches five commandments, ten good works, four infinities, and six pāramitās.[1]

The text gives the identifications of the hero and antagonist in the story as Buddha and Aṅgurimāla, as in the last Avadāna. It explains the etymology of Rājagṛha. The captured kings in the story after their liberation remained by the deliverer (Sutasoma), who built beautiful residences for them in his city. So the city received the name 'king's house.'

8. *Text* 14. *Bodhisattvapūrvacaryā, Text* 6, 19 *A.B. Rāṣṭrapāla-paripṛcchā.*—The Bodhisattvapūrvacaryā contains twenty-three Jātakas, among which 1-6 and 20-23 are written in detailed manner, while 7-19 are only found in abridged form. Our story is briefly summarized as No. 11:

'When I was *Sutasoma*[2] I saved the lives of one hundred kings who were expelled to die, and converted *Kalmāṣa-*

[1] 5 Śīlas; 10 Kuśalamūlas; 4 Apramāṇas (see Mahāvyutpatti, sec. 69).

[2] Su-da-so-mi (Su-to-su-mi)

pāda[1] to the right view, by which the twelve years' curse on him was cancelled.'

A similar allusion is made in the Rāṣṭrapāla-paripṛcchā. The Sanskrit text corresponds exactly to both Chinese translations. The passage in the text is found under the enumeration of the great achievements of the Bodhisattva for the attainment of Buddhahood.

'When I lived as *Sutasoma* the renowned king, the deed I wrought was this: Through my faithfulness to duty, I delivered one hundred kings who had been carried off to their death.'

The former text seems to have abridged a certain extensive form of the story, because the duration of the curse-burdened condition of Kalmāṣapāda points to a complicated construction as the source of this allusion. The conversion of the man-eater is also dogmatically affirmed as against the primitive moral form of the legend in the first group.

The word 'right view,' *Samyag-dṛṣti*, means technically Buddhist doctrine or dogmas, not simply moral insight.

The later text may be supposed to have the same source as the former, the number of the captured kings being exactly similar.

9. *Text* 16, *A.B. Zan-wān-lu-kwo-pān-zo-po-lo-mi-king.*— Here a special development of the Kalmāṣapāda story may be seen. The Mahāyāna-followers now applied this story to the propagation of their Prajñāpāramitā doctrine. The text is evidently a new production, for other older Prajñāpāramitā Sūtras are referred to therein.[2] Both translations agree very closely. The epitome of the story is as follows:

'*Kalmāṣapāda*, the heir-apparent of Thien-lo,[3] intended

[1] Ka-ma-sha-ba (Ka-mo-sha-fu).

[2] Viz., Mahāprajñāpāramitā (Śatasāhasrikā), Vajracchedikā, Suvikrānta-vikrāmi and Pañcaviṃśatisāhasrikā. See fasc. 1, sect. I. In sect. II., Pañcaviṃśatisāhasrikā is cited.

[3] This name never occurs in other Chinese scriptures, and it is very difficult to identify it with the Sanskrit name. In a commentary on the text (N., no. 1566), compiled by the famous Ç'-cŏ-tâ-sh (see N., p. 460), this name is taken for the father of Kalmāṣapāda, being a Chinese translation of Magadha (!). (T.E. XXX., 8, 13*a*.)

to sacrifice one thousand kings to his domestic god[1] on the occasion of his coronation, and had already captured 999 kings. As to the 1000th he caught a king named *Phu-miñ*, who asked Kalmāṣapāda to let him go free once to perform his last religious services. After his liberation Phu-miñ returned to his capital and gave alms to one hundred monks, who preached the Prajñāpāramitā. The head-priest instructed the king in *four stanzas*. Through him the king realized holy life. The king, after loyally returning, explained these four stanzas to his unhappy companions. They obtained thereby the holy state. Kalmāṣapāda was delivered also through the exhortation of Phu-min.

The text had apparently borrowed its materials from Text 11. Not only the name of the hero, but the four verses, as I have said, coincide exactly. The first translator, Kumārajīva, copied, therefore, the whole Chinese rendering of the verses from that text, with a few insignificant corrections.[2]

(B) *The Pāli Versions.*

10. *Text* 1. *Mahāsutasoma-jātaka.*—This text is one of the more voluminous Jātakas, extending to 54 pages in Fausböll's Edition, though it is shorter than the Mahāummagga or Vessantara, each of which covers over 100 pages. Abstract of the text:

I. *Introduction* (Fausböll, V. p. 457-458[10]; Francis, V. p. 246-247).—(*a*) There was once a king named *Koravya*, who ruled in the city Indapattha in Kuru. His son was *Sutasoma*. (*b*) The father sent him to Takkasilā for his education. A prince of the king *Brahmadatta* of Kāsī also went there for the same object. The Bodhisattva formed a friendship with the Kāsī prince and a hundred other royal sons.

II. *Man-eater.*—(1) *Cannibalism* (F. 458[10]-461[6]; Fr. 247-249).—The Bodhisattva ruled righteously after his coronation, but the Kāsī prince, as king, never took his meal without meat. The *cook* by carelessness let the meat be

[1] Mahākāla in the translation B. [2] See *Additional Notes*, I., 9.

stolen by *a dog* of the king. Going, therefore, to a cemetery he took a piece of flesh from the thigh of a corpse, roasted it, and gave it to the king, who found it tasteful, and ordered him to prepare the same dish in future. The cook did so, killing men in the night. The people complained and reported the loss of their kinsfolk to a leading officer, *Kāḷahatthi*, who caught the cook and learnt the whole truth.

(2) *Remonstration* (F. 461[11]-470[30]; Fr. 249-256).—Kāḷahatthi remonstrates with the king, telling a fish legend. The king answers him with a Sujāta story. Kāḷahatthi continues his speech by citing the example of a Brahmin. The king replies again with a fable. The officer refutes this with the story of a golden goose. But seeing that the king would not give up his wicked custom, Kāḷahatthi had him expelled from his kingdom.

(3) *The ex-King in the Forest* (F. 470[30]-473[16]; Fr. 256-257).—The ex-king killed many human beings in the forest, and at last devoured even his cook, whom he had taken as his only follower. Afterwards he captured a Brahmin, whose escort pursued the ex-king and wounded him. He offered up, therefore, a prayer to the nymph of a banyan-tree: 'If, within seven days, thou canst heal my wound, I will bathe thy trunk with blood drawn from 101 kings.' He met with a Yakṣa, from whom he learned a spell, enabling him to run quickly.

(4) *Captivity of Kings* (F. 473[16]-476[2]; Fr. 258-259).—Now the man-eater captured the hundred kings one by one, and drilled holes in the palms of their hands and hung them up by a cord on the banyan-tree. He did not catch Sutasoma, because he had been his tutor in Takkasilā. The nymph of the tree did not desire the bloody sacrifice, and complained of it to the four great kings in heaven. They gave her the advice that Sutasoma was alone able to cure the man-eater. The nymph made the ex-king capture Sutasoma for his own cure.

III. *Sutasoma.*—(1) *Captivity of Sutasoma* (F. 476[2]-487[19]; Fr. 259-266).—Sutasoma went to bathe in the garden

Migāsira on the day of the Phussa conjunction. He met with a Brahmin called *Nanda* who had come from Takkasilā, bringing with him the knowledge of *four stanzas* taught by Kāśyapa Buddha, and each worth a hundred pieces of money. The king promised him to hear the stanzas after his bath. The man-eater caught the king in his bath. Being asked by the man-eater, Sutasoma explains the reason of his weeping, and was allowed by the cannibal after a long conversation to return only in order to hear the stanzas. The Brahmin uttered the stanzas for the king, and received 4,000 pieces of money. Notwithstanding the lamentations and entreaties of his parents and subjects, the king came back to the man-eater.

(2) *Deliverance of the Man-Eater* (F. 487[30]-511; Fr. 266-277). —Moved by the fearlessness and truthfulness of the king, the man-eater, at the end of a long dialogue, begged to hear the four stanzas. The Bodhisattva uttered the stanzas, when the man-eater granted him four boons[1] which he had requested. When the Bodhisattva had cured the man-eater, he returned with the latter to Kāsī, reconciled the queen and Kāḷahatthi, and restored him again to the throne. The place where the man-eater was cured received the name of Kammāsadamma.

The name of the hero is Sutasoma as in the Sanskrit version, but the adversary, the man-eater, is not named in the main part of the story. Nevertheless we read his name clearly in verses 472, 473,[2] and in the conclusion[3] as

[1] 1. Long life to the man-eater; 2. The release of the captured kings; 3. Their restoration to their respective kingdoms; 4. Abstinence from human flesh.

[2] F. V., p. 503; Fr. V., p. 274: 'Kammāsapādena viheṭhitattā talāvutā assumukhā rudantā.' (With bodies injured by Kammāsapāda, strung up [upon the tree] through [perforated] palms of hands, with faces full of tears, crying.) Francis's translation is here rather free, omitting the important name of the king. The verse 473 is the same, except that it is spoken by the kings themselves.

[3] F. V. 511; Fr. V. 279: 'Kammāsapādassa damitaṭṭhāne niviṭṭhattā pana so Kammāsadamma-nigamo nāma jāto.' (On the spot, where Kammāsapāda was converted, the place grew into the town of Kammāsadamma, viz., taming of Kammāsa[pāda].)

Kammāsapāda. This is a rather curious fact. But it is probable that this important name, at the time when the present form of the Mahāsutasoma-jātaka was compiled, which may belong to a comparatively recent date, was no longer familiar to the Pāli Jātaka writers, and, therefore, was totally omitted in the main part of the story, leaving only slight traces in the more insignificant parts quite neglected and unnoticed.

Though the Jātaka is considerably enlarged and elaborate as compared with the Sanskrit versions, and in artificial and dramatic skill far exceeds them, the main points of the story agree with the Ṣaṭpāramitāsamuccaya. Among these similarities two points are especially important: Firstly, the nymph of the banyan-tree, as the object of the man-eater's worsbip, is found here in the same way as in the Chinese version. Secondly, the four stanzas,[1] which form the most important point of the story, are similar. The contents of the stanzas in the Pāli and Chinese are not quite identical. The central idea of both is not different.

Pāli.	*Chinese.*
1-2. The necessity of becoming acquainted with the wise.	———
3. The impermanence of earthly existence contrasted with the eternity of the dharma.	1. Impermanence 2. Pain 3. Emptiness 4. Non-ego } of the world and living beings.
4. The great difference between the dharma and wordliness.	———

Verses 1-2 in the Pāli serve as an introduction, and the last is a fuller explanation of the third, which recurs in the Dhammapada,[2] and is the main subject of the stanzas. This verse 3, teaching the impermanence of worldly power and splendour, strikes the same chord as the Sanskrit version, except that the latter arranges the verses more

[1] F. V., pp. 477, 483, 494; Fr. V., p. 264.

[2] Verse 151, Saṃyutta I., p. 17.

dogmatically and systematically than the Jātaka, and explains only the negative side.

In the Chinese text the Brahmin receives 12,000 pieces of gold for reciting the four stanzas, while in the Pāli the fee is 4,000.

The four boons, which the man-eater gave to Sutasoma to hear the stanzas, are not known in the Chinese versions.

In general, the elaborate and prolix style of the Pāli-jātaka is sufficient to prove the recent date of its present form; hence little comment is called for. One of the most modern elaborations of the Jātakas is probably the episode of the dialogue between the king and Kāḷahatthi. The long remonstrance of the commander-in-chief and the opposition of the king, with the many examples and legends, show us clearly the lateness of this part. The Jātakamālā, which we shall soon examine, is indebted to the Jātaka for its poetical material, and takes over many verses from our text. But Śūra, the author of the poem, is quite ignorant of this episode. The introduction belongs also to a modern date, as the description itself suggests. The identification of the *dramatis personæ* (samodhāna) in the Jātaka is more particularized and artificial than the Sanskrit version. Besides the two main rôles, the other persons identified are: Ānanda as the Brahmin Nanda, Sāriputta as Kāḷahatthi, Kassapa as the nymph of the tree, and Anuruddha as the god Sakka.

11. *Texts* 2 *and* 3, *Cariyā-piṭaka and Nidāna-kathā.*—The story in the Cariyā-piṭaka is an abridged form of the Mahā-sutasoma-jātaka. The whole text verbatim is as follows:

(1) Once, when I was Sutasoma, lord of the earth, I was captured by a man-eater, and remembered a Brahmin with distress of heart.

(2) Having strung up the hundred warriors through [their perforated] palms, and reduced them to despair, that he might offer his sacrifice, he led me among them.

(3) The man-eater asked me: 'Do you wish to be released? If you again come back to me, I will let it be as you wish.'

(4) On this question I promised faithfully to return.

When I returned to the city I delivered up my pleasant kingdom.

(5) After I had remembered the hundred dharmas, which were practised by former Buddhas, and had given alms to the Brahmin, I came back again to the man-eater.

(6) Now I did not hesitate whether I should be killed or not. I came back again to give up my life in order to keep my troth. There is nothing like speaking the truth. Such is my perfection in speaking the truth.

The laconic allusion to the cruel treatment of the captured kings by the man-eater in verse 2 cannot be understood without the full text of the Mahāsutasoma-jātaka.

Text 3, the Nidāna-kathā, condenses the story still more. This introduction to the Jātaka is, of course, a more recent compilation than the Jātaka itself. The story is given in like manner in the Cariyā-piṭaka, as an example of the perfection of the veracity and faithfulness of the Bodhisattva. I will borrow here the translation by Professor Rhys Davids:[1]

'And so in the Mahāsutasoma Birth according to the word: Guarding the word of Truth, and offering up my life, I delivered the hundred warriors: Such is my perfection of Truth.'

Here is a curious parallelism of the adaptation of the story to serve as an example of the Pāramitā. In the Chinese texts the story serves always as the example of the Śīla-pāramitā,[2] while both Pāli texts use it as the example of the perfection of truthfulness among the ten Pāramitās.[3]

12. *Texts 4 and 5, Jayaddisa-jātaka and Cariyā-piṭaka, II.*, 9.—The Jayaddisa-jātaka apparently is a modified form of the Mahāsutasoma-jātaka. The trace of this recast may be sufficiently followed in the text. The Jātaka divides the personality of Sutasoma into two individuals. The first

[1] Buddhist Birth-Stories, p. 507.

[2] See Texts 11 and 15.

[3] Daśa-pāramitās in the Mahāyāna-Texts are different. See Mahāvyutpatti 34. On the Pāli Pāramītas see F.I., p. 45 *et seq.*; Buddhist Birth-Stories, p. 19 *et seq.*; Childers' Pāli Dictionary, p. 335. They are: 1. Dāna; 2. Sīla; 3. Nekkhamma; 4. Paññā; 5. Viriya; 6. Khanti; 7. Sacca; 8. Adhiṭṭhāna; 9. Metti; 10. Upekhā.

half of his worldly career as the king makes up the part of Jayaddisa. From the second half of his religious achievement as the deliverer, is derived the character of Alītasattu. The episode in the Mahāsutasoma, the wounding of the man-eater, by the followers of the travelling Brahmin, is found here in an imperfect sketch. The text overlooks the important motive of this interlude in the original Jātaka, making it rather an insignificant and unnecessary act. The Brahmin Nanda, who brought the four stanzas, also appears here, but the verses are not given in detail. The conclusion of the Jātaka evidently presupposes the existence of the Sutasoma-jātaka, describing the village, where the ogre was tamed by Alītasattu:

'This village grew into the town Culla-kammāsadamma. The region, where the man-eater was tamed by the great being Sutasoma, was to be known as the town Mahā-kammāsadamma.'[1]

The tentative adaptation of the name Kammāsa for the man-eater, in total ignorance of the original meaning, is most interesting. For the Jātaka itself see the following epitome.

I. *Introduction* (F.V., p. 21-22[7]; Fr.V., 11-12).

A king lived in a city of the northern Pañcāla, in the kingdom of Kampilla. Cursed by a rival in her former existence, the queen had her new-born children twice devoured by an ogress. At the third birth the attendants of the queen prevented the ogress from devouring the son. But the ogress got him, and went to a cemetery, when she reared him on human flesh. He became, therefore, an ogre. The queen gave birth to yet another son, who is called *Jayaddisa*. When he succeeded his father as king, the Bodhisattva was born as his son, with the name of *Alītasattu*.

[1] F. V., pp. 35-36. So gāmo Culla-kammāsadamma-nigamo jāto. Sutasoma-mahāsattena porisādassa damita-padeso Mahā-kammāsa-dammaṃ nāmā 'ti veditabbo. Fr.V., p. 19.

II. *Man-eater* (F. 22[7]-22[25]; Fr. 12-13).

The ogre used to feed on human flesh, without hiding his shape. People petitioned the king to catch him. Escaping from the pursuit of the people, he roamed about in a forest and captured men one by one, devouring them. He seized a Brahmin, but, being wounded by a splinter of wood as he was running, dropped his prey.

III. *Jayaddisa* (F.V., 22[25]-25[16]; Fr. 13-14).

King Jayaddisa proclaimed a hunt. Just as he was starting, a native Brahmin of Takṣasilā named *Nanda* came into the king's presence bringing *four stanzas*, each worth one hundred pieces of money. The king met with the man-eater, and was made captive. He begged the ogre to liberate him only till he had heard the stanzas. The ogre allowed it. The king promised to come back again after seven days.

IV. *Alītasattu* (F.V. 25[18]-36; Fr. 14-19).

Alītasattu persuaded his father to send him to the man-eater, as a substitute. The great lamentation of the royal family and subjects then follows.[1] As the prince came to the man-eater, the latter, moved by his heroism and fearlessness, could not devour him.[2] Alītasattu, observing that the ogre was his only uncle, cured him, and brought him back to Jayaddisa, who wished to deliver the kingdom to him. As he declined it, the king built a settlement in a mountain for him.

An abridgment of this Jātaka is found in the ninth section of the second Book, Sīla-pāramitā in the Cariyā-piṭaka. It consists of eleven stanzas.[3] As the contents are

[1] Here the Rāmāyaṇa is referred to. See Fausböll, vol. v., p. 29, v. 80.

[2] The Sasa-jātaka is here alluded to. See Fausböll, vol. v., p. 33, v. 93.

[3] Epitome I.-II., are wanting. Stanzas 1-6=III., 7-11=IV.

in the main identical with the Jātaka, the translation may be here omitted.

B. THE SECOND GROUP.

1. The First Form.

13. *Text* 20. *The Siṃhasaudāsa-māṃsabhakṣanivṛtti.*—The text is a beautiful poem consisting of 38½ stanzas, accompanied by a short piece of prose. The name of the man-eater is called here Siṃhasaudāsa. Saudāsa is the well-known patronymic of Kalmāṣapāda in the Epics and Purāṇas. The father of the ex-king is not Brahmadatta of Benares, as in the other Buddhist texts, but is the same as in the Brahmanic literature—viz., Sudāsa of Magadha. The name of Kalmāṣapāda does not occur in the text, but the spotted feet of Saudāsa are described. The name of the hero is Śrutasoma.[1] The first ligature of this name, *Śru*, is easily changeable with akṣara *Su* in the Sanskrit writing.[2]

The text teaches, as the title indicates, the prohibition against eating flesh as its main subject. The impermanence and emptiness of the world are also preached as subordinate matters. The short supplementary prose piece describes the Śivi-jātaka in a contracted form.

I. *Prelude.*

The king Sudāsa went to a mountain to hunt. Having been left by his followers, he roamed about the forest and met with a *lioness*, who forced the king to wed her (v. 1-3). The lioness was delivered of a son with a lion's head and human body, 'a powerful man of spotted feet like a king of animals.' When he learned from the mother-lioness that he was the son of Sudāsa, he visited the king, and afterwards succeeded him (v. 4-9).

[1] In Chinese, Wan-yueh=renowned-moon.

[2] This change of the ligature is seen also in the Brahmanic MSS. See the St. Petersburg Skt. Dictionary, vol. vii., p. 1053.

II. *Main Part.*

(1) *Cannibalism of Saudāsa.*—Inheriting the lion's nature, Saudāsa ate only flesh. Once *a dog* stole the meat reserved for him. From fear of punishment the cook took a small child, roasted it, and sent the dish to the king. As this pleased the king's taste, he ordered the same dish in future (v. 10-15). The subjects of the king, learning of this horrible crime, attempted to kill Saudāsa. He offered up *a prayer to a goblin* to give him wings, and vowed that if the wish were fulfilled, he would sacrifice to him one hundred kings (v. 16, 17).

(2) *Captivity of Kings.*—As a *feathered demon*, Saudāsa caught ninety-nine kings, and at last captured Śrutasoma while in his bath. Śrutasoma begged the demon to set him free on condition that he would come back again after seven days. The demon suffered him to go (v. 18-25).

(3) *Emancipation of Saudāsa.*—Śrutasoma, after seven days, during which he heard the Dharma, came again to Saudāsa and preached to him on the heavy crime of flesh-eating. He expounded also the impermanence and emptiness of the world and of living beings. Converted, Saudāsa liberated the kings in prison (v. 26-36), returned to Magadha, reigned righteously, and forbade his subjects to eat flesh. Śrutasoma uttered a vow that these kings, as well as Saudāsa, would realize Buddhahood in the future (v. 36-38½).

14. *Text* 17A. *Laṅkāvatāra.*—The text preserves an older form than the two other translations and the existing Sanskrit text, as we shall see presently. Like many of the Mahāyāna-sūtras, the text emphatically forbids the eating of any flesh.[1] Many examples on the sinfulness of flesh-eating, which would convert the human

[1] See Śikṣāsamuccaya, p. 133, quoting the Laṅkāvatāra.

Hastikakṣe, Mahāmeghe, Nirvāṇāṅgulimālike,
Laṅkāvatāra-sūtre ca, maya māṃsaṃ vigarhitaṃ.

being into a cannibal, are given. Among these examples the Kalmāṣapāda legend is also referred to:

'In remote times there was a king with the name of Siṃhasaudāsa. He was accustomed to flesh-food, and at last ate human flesh. As the subjects of the king could not endure [this horrible usage] they excited a revolt, and refused to pay taxes. Flesh-eating brings these great misfortunes. The Buddhist must, therefore, absolutely not eat flesh.'

The text implies a fuller story as told in the last text, for the name Siṃhasaudāsa evidently refers to it.

15. *Text* 7. *Jātakamālā*.—It is very regrettable that there is no Chinese translation of this highly poetical work, the fame of which was already noticed by the famous I-thing.[1] A work, bearing the same title and author is found in Nanjio's Catalogue, No. 1312. But it is quite different, and it seems that the work wrongly connected two different texts under the well-known title.[2]

Our text combines the Pāli Sutasoma-jātaka and the Sanskrit traditions. On the side of the hero, Sutasoma,

[1] Takakusu's translation, pp. 162, 163, 177.

[2] The contents of the N., no. 1312:

Fasc. 1	1. Tigress	Jātakamālā 1
	2. Śivi	Jātakamālā 2
	3. Supratisthita	
Fasc. 2	4. Bimbisāra	
	5. Ajataśatru	
	6. Hare	Jātakamālā 6
Fasc. 3	7. Maitracitta-nāga	
	8. Maitrabala	Jātakamālā 8
	9. Merchant	
Fasc. 4	10. Sudatta	Events in the lifetime of Buddha.
	11. Sick monk	
	12. Candraguṇa	
	13. Stūpa	
	14. Puṇyavardhana	

Fascs. 5-16, Chap. 11-34, Commentaries on the dāna-pāramitā, taught in the Rāṣṭrapāla-jātaka (perhaps Rāṣṭrapālaparipṛcchā ?).

the poet Śūra is indebted to the Pāli; while on the side of the adversary, Saudāsa, he borrows the materials from the Sanskrit.

Sutasoma in the Pāli Jātaka.	1. The Bodhisattva happened to be born in the royal house of Koravya . . .	Kern, pp. 207-8 Speyer, pp. 291-2	Jātakamālā.
	2. He went to bathe . .	K., p. 208. S., pp. 292-3	
	3. Meeting with the Brahmin who brought the stanzas . .	K., p. 209 S., pp. 293-4	
	4. His dialogue with the man-eater, as he was captured . .	K., pp. 211-3 S., pp. 297-300	
	5. Lamentation of the royal family for his departure . .	K., pp. 213-6 S., pp. 300-3	
	6. His curing of the man-eater. Receiving the four boons for the four stanzas . .	K., pp. 216-24 S., pp. 303-13	
Saudāsa in the Sanskrit Texts.	1. Sudāsa went to hunt and was compelled to wed a lioness who gave birth to a son, Saudāsa .	K., p. 209 S., p. 294	
	2. His cannibalism . . .	K., p. 209 S., pp. 294-5	
	3. His prayer to Goblins in order to escape from death at the hands of his subjects, promising 100 kings as an offering.	K., p. 209 S., p. 295	

Here we have sufficient ground to assume that the author of the Jātakamālā was not acquainted with at least the present form of the Sutasoma-jātaka, but he had used a more primitive version of the story. The Brahmin bringing four stanzas to the hero is not named in the Jātakamālā, while he is called Nanda in the Pāli. Kāḷahatthi, who plays a by no means unimportant rôle in the Pāli text, and whose dialogue with the man-eater is suitable material for a poetical work, is not found here. The complicated episode of the nymph of the banyan-tree is also foreign to Śūra. The Jātakamālā owes much to the Pāli in the second half of the story, which is concerned with the conversion of the man-eater. In the entire metrical portion of the text, which numbers nearly one hundred stanzas, verses 1-46 cannot be found in the Pāli stanzas, but in the remaining

part twenty-one verses have been carefully identified by Professor Speyer.[1] The father of the man-eater, bearing the Epic name of Sudāsa, his unnatural relation with the lioness, the birth of Saudāsa, the prayer of the man-eater to goblins,[2] to escape from peril, and the captivity of the hundred kings, all agrees exactly with the Siṃhasaudāsa-sūtra given above.

16. *Text* 9. *Bhadrakalpâvadāna.*—In the Chinese Tripiṭaka this work is wanting. The story is found under No. 34[3] in the Avadāna. As I had not an opportunity of reading the manuscript of this text, I have used an extract made by Professor d'Oldenbourg.[4] Dr. Rājendralāla Mitra gives also a short notice of the story in his 'Nepalese Buddhist Literature':[5]

'Rāja *Sudāsa* of Benares had by a *lioness* a son named *Saudāsa*.[6] When that son came to the throne he was in the habit of eating privately raw human flesh in the prison-house. He was for this expelled by the nobles from the throne. He fell in with his lioness mother, who advised him to celebrate a sacrifice of a hundred royal youths. After ninety-nine princes had been already secured, the ex-king went in search of *Sutasoma*, whose achievements form the subject of another part—viz., Sutasoma-jātaka. The Lord said I was that Sutasoma.'

Professor d'Oldenbourg maintains that this Jātaka 'mostly copies word for word' from the Jātakamālā. But,

[1] Speyer's Eng. Trans., p. 340. Among 95 verses, V. 47, 48, 49 = P. 54, 55, 56; 52 = P. 59; 54 = P. 60; 61-66 = P. 64-71; 67 = P. 72; 71, 72 = P. 40, 41 (74, 75); 74, 75 = P. 40, 43 (76, 77); 78 = P. 80; 93, 94 = P. 102, 103.

[2] Kern's Text, p. 209. Yato 'sau bhītaḥ Saudāso nara-rudhira-piśita-bali-bhugbhyo *bhūtebhya* upaśuśrāva; asmāt saṃkaṭān mukto 'haṃ rājñāṃ kumāraśatena *bhūta-yajñaṃ* kariṣyāmīti. The object for the sacrifice is not here the nymph of the tree as in the Pāli, or in other Avadanās.

[3] Bendall, Cat. of the Buddh. Skt. MSS., p. 91.

[4] See I., 1, 8 footnote.

[5] Nepalese Buddhist Literature, p. 46.

[6] 'Sutasoma' in the work.

as Professor Speyer had already pointed out,[1] there are some minute discrepancies with the latter. The meeting of Saudāsa with his lioness mother in his banishment is never found in the other Avadānas or Jātakas.

17. *Texts* 18, 21. *Damamūkâvadāna.*—The Tibetan text of the work was translated from the Chinese, which originated from Khotan, and was compiled in Turfan in its present form.[2] No wonder, therefore, that we see an exact coincidence in these two texts, that word after word can be almost identified in the two translations. A conscientious comparison of these two versions has been published by Professor Takakusu.[3]

The following epitome of this text would manifest to us how the story reached a highly elaborate and developed construction:

I. *Prelude* (Chinese, T.E. XIV., 9, 64*a*, 1-6; Schmidt, 311^{14}-312^{9}).

Brahmadatta, the King of Benares, went to hunt, and being left by his followers, he entered a forest, where he saw a lioness. She forced the king to cohabit with her. After some time she was delivered of a son, whose body was like a man but whose feet were spotted. Mindful of the father, the lioness brought the baby to the king, who had him nourished and educated, giving him the name Kalmāṣapāda.

II. *Kalmāṣapāda.*

(1) *Indirect Cause of the Fall* (Ch., 64*a*, 6-11; Sch., 312^{9}-313^{3}).—Kalmāṣapāda succeeded to the throne and had two queens, one a Brahminee and the other a Kṣatriyan lady. One day he said to them both that she who first followed him into the garden should share with him in

[1] Speyer's Jātakamālā, pp. 313-314.

[2] Feer's 'Analyse du Kandjour,' p. 283. Mdo., vol. xviii., 1; N. 1476, fasc. 9 (T.E. XXXVIII., 1, 53*b*).

[3] *J.R.A.S.*, 1901, p. 447 *et seq.*: Tales of the Wise and the Fools in Tibetan and Chinese.

the amusements of the day, the other not. The Brahmin lady worshipped a temple on the way, and so failed to pass the day with the king. She begged the king at another time to grant her wish, and demolished the temple. The god of the temple intended to be avenged upon the king, but it was very difficult to get a chance.

(2) *Direct Cause of the Fall* (Ch., 64*a*, 11-17; Sch., 312[9]-314[7]).—In a mountain lived a sage, receiving every day the king's invitation to a meal. One day, as he came not to the king, the temple-god transformed himself into the saint, and requested the king thenceforth to offer him always meat. In another day when the true sage came, the king gave him meat. Being offended with this unworthy food, he laid a curse upon the king to become a cannibal for twelve years.

(3) *Cannibalism* (Ch., 64*a*[17]-64*b*[12]; Sch., 314[7]-315[25]).—The cook of the king neglected to prepare flesh, and from fear of punishment, finding the corpse of a child, roasted it and gave it to the king. Surprised at the tastiness of the food, the king ordered the cook to offer him always the same. The officers, from the complaint of townsmen at the loss of their kinsfolk, caught the cook in the night, when he had captured a child and killed it. The king had now to confess his wicked custom to the officers, who intended to put the king to death in his bath. The king begged their forgiveness. As they heard him not, the king became a flying man-eater in consequence of his fearful oath, and thenceforth he destroyed many human beings.

(4) *Imprisonment of a Thousand Kings* (Ch., 64*b*, 12-15; Sch., 316[26]-317[16]).—Many rākṣasas followed Kalmāṣapāda, and requested him to *make a banquet in which a thousand kings should be devoured*. He captured as many as 999 kings, and imprisoned them.

III. *Sutasoma.*

(1) *Captivity* (Ch., 64*b*16-65*a*7; Sch., 317[16]-319[14]).—As the thousandth, Kalmāṣapāda captured *Sutasoma* while he bathed. The latter begged the man-eater to release him

for seven days, so that he could give alms to a *Brahmin*. The man-eater agreed. Sutasoma heard the *four verses* from the Brahmin.

(2) *Triumph* (Ch., 65*a*, 7-16; Sch., 319[16]-320).—For all the lamentations and entreaties of the royal family and his subjects, Sutasoma came faithfully back to the man-eater. He recited four stanzas for Kalmāṣapāda, and preached the fearful result of the killing in contrast with the blessed rewards of mercy. Kalmāṣapāda was converted, released the imprisoned kings, and returned to his kingdom again as a peaceful ruler.

The noticeable and important point in the story is the curse uttered by the sage. This is doubtless an influence of the Mahābhārata, and it will be fully treated of in the next chapter. This is quite a new factor in the story, never known to the Pāli Jātaka or to the northern Avadānas. The stanzas recited by the Brahmin are identical with those in Texts 11 and 16*a*. The translator of our Avadāna copied [illegible] whole text from the later with only a few alterations.[1]

[illegible]ut soma and Kalmāṣapāda immediately after the story [illegible]identified as having been the Buddha and Aṅgulimāla in a former existence.[2]

18. *Texts* 9, 17 *B.C. Laṅkāratāra, its Second and Third Translations.*—The second translation by Bodhiruci is of an enlarged form, thrice the size of the first, with many interpolations, one of which may be seen in the case of the Kalmāṣapāda legend. Beside the example of Siṃhasaudāsa, the text repeats the story under the name of Kalmāṣapāda, after an allusion to the Śivi-jātaka.

The third translation by Śikṣānanda is of almost the same size, but the division of the chapters is somewhat different. It corresponds generally to the existing Sanskrit text.[3]

[1] See *Additional Notes*, I., 9.

[2] Ch. xxiv., T.E. XIV., 9, 65*a*, 15; Sch., p. 321.

[3] See Bendall's Cat., p. 21. A part of the text was published by the Buddhist Text Society in India, 1900-2. *Cf.* Satis Chandra Vidyābhūṣaṇa's Correspondence in *J.R.A.S.*, 1905, p. 831 *et seq.*

The following is a comparison of the Sanskrit and the two Chinese texts:

Sanskrit.[1]	Bodhiruci.	Śikṣānanda.
Bhūta-pūrvaṃ Mahāmate 'tīte 'dhvani rājā 'bhūt Siṃhasaudāso nāma. Sa māṃsabhojan'āhārātiprasaṃgena ca pratisevamāno rasatṛṣṇā'dhyavasāna-paramatayā māṃsāni mānuṣyāny api bhakṣitavān. Tan-nidānaṃ ca mitrāmātya-jñātilandhu-vargeṇâpi parityaktaḥ, prāg eva jaura-jānapadaiḥ. Svarājya-viṣaya-parityāgāc ca mahad vyasanam āsāditavān. [Then follows an allusion to the Śivi-jātaka.]	O Mahāmati, I remember, in ancient time there was a king named Siṃhādāsa, who was accustomed to eat flesh. Addicted to the taste of meat, he at last ate human flesh. His father, mother, brothers, wives, and sons abandoned him. All peoples in towns and lands excited a revolt against him and destroyed his life. [Then follows the Śivi-jātaka.]	In ancient time, O Mahāmati, there was a king, named Siṃhasaṃbhava. Addicted to the taste of meat, he tried various kinds of flesh. Thus he ate at last human flesh. The people could not suffer this and excited a revolt against him. He lost his kingdom and throne and suffered many things. [Then follows the Śivi-jātaka.]
Anyeṣāṃ ca Mahāmate narendra-bhūtānāṃ satām aśvenâpahṛtānām aṭavyām paryaṭamānānāṃ siṃhyā saha maithunaṃ gatavatām jīvitalabhayād apatyāni cōtpāditavantaḥ siṃhasaṃvāsānvayāḥ *Kalmāṣapāda*-prabhṛtayo nṛpa-putrāḥ: pūrva-janma-maṃs'āda-doṣa-vāsanayā manuṣyêndrabhūtā api santo māṃs'ādā abhūvan. Ihaiva ca Mahāmate jaṃnāni saptakuṭīrake 'pi grāme pracura-māṃsa-laulyād atiprasaṃgena niṣevyamāṇā mānuṣya-māṃs'ādā ghorā ḍākā vā ḍakinyaś ca saṃjāyante: jāti-parivarte ca Mahāmate tathaiva ca māṃsa-rasâdhyavasānatayā siṃhavyāghra-dvīpi-vṛka-taraksu-mārjara jambukōlūk'ādi-pracura-māṃs'āda-yoniṣu pracuratara-piśit'āsana-rākṣas'ādi-ghoratara-yoniṣu	O Mahāmati, there is a king who never took flesh-meal, went out for amusement, driving his horse. Alarmed at something, the horse dashed into a deep ravine. The king lost his followers and found no way to return. Lions, tigers, and wolves did him no harm, for he never ate flesh. He enjoyed sensual pleasure with a lioness who gave birth to *Kalmāṣapāda* and others. The sons by heredity naturally ate flesh, though they became kings. It pleased them to eat flesh in a town with seven families. Excessive meat-eating brought them at last to eat human flesh. Boys and girls born to them were all Rākṣasas. O Mahāmati, those, who are addicted to eating flesh, are the result of the latent cannibal	In ancient time there was a king who went forth to hunt, driving his horses. Frightened at something, the horses dashed into a forest, where the king found no way out, and saw no human habitation. There he amused himself with a lioness, committing an odious deed. The lioness gave birth to sons, the elder of whom was called *Kalmāṣapāda*. He became afterwards a king, reigning over seven koṭis of families. By heredity he ate nothing but flesh; commencing with flesh of bipeds and quadrupeds, he at last ate human flesh. Boys and girls born to him were all Rākṣasas. After the existence of that life, they had to be reborn as lions, wild dogs, wolves, tigers, leopards, eagles, or hawks. It is impos-

[1] *R.A.S.* MS., *f.* 117*b* 6—118*b* 2; Dr. Sasaki's copy of a Paris MS. I have omitted to give here various readings for the sake of simplicity.

SANSKRIT.	BODHIRUCI.	ŚIKṢĀNANDA.
vinipātyante. Yatra vinipātitānāṃ duḥkhe na mānuṣya-yonir api samāpadyate, prāg eva nirvṛtiḥ. Ity evamādayo Mahāmate māṃsa-deṣāḥ.	force of their former existence. They would be re-born as Rākṣasa, lion, tiger, wolf, wild dog, cat, badger, owl, kite, eagle, or falcon. They would suffer the pains of hunger and thirst, for living beings would give them no chance to protect their lives. They desire to eat the flesh of others with wicked thoughts, and would descend to a yet more painful existence after death. It is impossible for them to get even a human body, much more to find the way of Nirvāṇa.	sible for them to obtain again even human existence, much more to realize Nirvāṇa, emancipation from Saṃsāra.

The interesting interpolation already noticed manifests itself herein, that when and where it took place nothing was known as to the identity of Siṃhasaudāsa and Kalmāṣapāda; and, moreover, that the interpolator, besides the first example, in spite of the name of Siṃhasaudāsa implying the lioness legend, made the entirely superfluous addition of the Kalmāṣapāda story, which was at that time one of the most popular Avadānas among the northern Buddhists—perhaps through the existence of a similar story in the Damamūkāvadāna. The interpolator modified the story in adopting it, for here the lioness not only brought forth Kalmāṣapāda but also his brothers. The King Sudāsa, who had an unnatural intercourse with that queen of beasts, according to the Sanskrit text, had many participators in his odious deed.

Thus it is not rash to suppose that the allusion in the later forms of Laṅkāvatāra shows the latest development of the Kalmāṣapāda story.

II. KALMĀṢAPĀDA STORIES IN THE BRAHMANIC LITERATURE.

19. *Arrangement of the Stories.*—In the last chapter the versions of the story are arranged according to the various stadia of their development, from the simplest to the most

elaborate form. In the present chapter it would be convenient to take the contrary way, commencing with the latest form in the Purāṇas and Mahābhārata, then tracing backwards its origin in the Vedic literature.

Though their forms are manifold, the main character of the story in the Avadāna and Jātaka remains always unchanged. Various elements and factors are only added around one and the same central point. The case in the Brahmanic literature is utterly different. The story in the Mahābhārata, which the Purāṇas inherited and modified, borrowed the materials from old traditions kept in the Ṛg-veda and its commentaries, and transformed them as a new recast. Thus the story newly constructed differs from its originals in character. On this account, the traces of our story in old writings are faint and fragmentary, and to seek the connection from that end would be a difficult task, if one had no knowledge of the whole story lately developed.

20. *Purāṇic Literature.*—In three Purāṇas the Kalmāṣapāda story is told in its full form—that is to say, in the Viṣṇu, the Bhāgavata, and the Skanda. In other Purāṇas the name of the king appears in the genealogical lists, giving only a short allusion to the story.

As Professor Macdonell indicates,[1] the Bhāgavata presupposes the existence of the Viṣṇu. Naturally, therefore, we find a perfect coincidence of the story in the two Purāṇas.[2] The contents of the story are summarized as follows:

1. *Cause of the Cannibalism—the Curse.*

(*a*) *Indirect Cause* (*the King and two Rākṣasas*).—Saudāsa, the king, went into the forest to hunt, and saw a couple of tigers, which are transformations of two rākṣasas. The king killed one of them; the other vowed vengeance (Viṣṇu, IV., 4, 22-23; Bhāgavata, IX., 9, 20).

[1] Macdonell's 'Sanskrit Literature,' p. 302. See also Winternitz, 'Geschichte d. Indischen Literatur,' I. pp. 464-465.

[2] Viṣṇu, IV., 4, 20 *et seq.* Bombay ed., 1867, IV., *f.* 12*a*. Wilson's translation, Works, VIII., p. 305 *et seq.* (Original ed., p. 381). Bhāgavata, IX., 9, 20. Burnouf's French translation, III., p. 238 *et seq.*

(*b*) *Direct Cause* (*the King and Vasiṣṭha*).—The king celebrated a sacrifice conducted by his teacher, Vasiṣṭha. When the sacrifice was ending the rākṣasa assumed the shape of Vasiṣṭha, and commanded the king to give him meat for his food. Then the demon transformed himself into a cook and dressed human flesh, which the king gave to the sage (V., 24-26; Bh., 21). The sage, provoked by the insult, cursed the king into becoming a cannibal for twelve years (V., 26-27; Bh., 22-23).

2. *Effect of the Curse—the Cannibalism.*

(*a*) The king intended to curse the sage with the holy water in the sacrifice; but reminded by queen Madayantī, he set it down at his feet, as this cursed water causes unhappy effect if it be thrown on to the earth or into the air. From the power of the imprecation his feet became spotted, hence he received the name *Kalmāṣapāda* (V., 28-32; Bh., 23-25).

(*b*) In consequence of the imprecation the king became a cannibal, and in the sixth watch of the night wandered through the forest and destroyed many human lives. Once he saw a Brahmin sleeping with his wife. In spite of the entreaties of the wife, he devoured the husband. The wife cursed the king to die immediately, should he sleep with his queen (V., 32-36; Bh., 25-35).

3. *After play—Birth of Aśmaka.*

At the expiation of the term of his curse Saudāsa went home, but, reminded of the imprecation of the Brahmin's wife, remained childless. However, having solicited the interposition of Vasiṣṭha, the queen became pregnant. The pregnancy endured seven years, and the queen opened the womb with a piece of stone, and was delivered of a son, who is therefore called Aśmaka (V., 37-38; Bh, 36-39).

In the Skanda-Purāṇa the story is thrice mentioned. The story in the Brahma-khaṇḍa[1] is absolutely identical

[1] R. Mitra's Notices of the Sanskrit MSS., vol. viii. (1886), p. 20.

with the contents given above. The Avanta-khaṇḍa[1] in the Purāṇa alludes also to the same story. But a story occurring in the Anbhika-khaṇḍa[2] is a direct copy of that in the Mahābhārata.

To register Kalmāṣapāda in the genealogy of the solar race, the Vāyu, Liṅga, Garuḍa, and Kūrma, on the one hand, agree exactly, composed in the same verses, with a summary on the birth of Aśmaka in a country called Kalmāṣapādaka.[3]

The stanzas are apparently borrowed from the Harivaṃśa. Here Sudāsa is the father of Kalmāṣapāda, and Aśmaka is his son. The Matsya, Padma, and Brahma, on the other hand, have the same genealogical order, describing Ṛtuparṇa as the father of the king, and Sarvakarman as his son.[4] The Agni-Purāṇa is similar with the Matsya and others in giving the patronymic lineage of Kalmāsapāda, but it has its own independent stanzas.[5] In this Purāṇa the name Kalmāṣāṅghri *metri causa* occurs, with the same meaning as Kalmāṣapāda. In the Mārkaṇḍeya-Purāṇa the king is not mentioned, but allusion is made to a story narrating the destruction of Vasiṣṭha's hundred sons by

[1] R. Mitra's Notices of the Sanskrit MSS., vol. v. (1880), p. 73.

[2] *Ibid.*, vol. vi. (1882), p. 117.

[3] Vāyu, II., 26, 176 (Mitra's ed., II., p. 283) ; Liṅga, Pūrvārdha, 66, 26 (Bombay, 1858, *f.* 132*b*) ; Garuḍa, I., 142, 33-34 (Calcutta, 1890, p. 135) ; Kūrma, XX., 9, 11-12 (Calcutta, 1887, p. 230). I quote here the passage from the Liṅga :

> Sudāsasya sutaḥ proktaḥ Saudāso nāma pārthivaḥ ; 26 B.
> Khyātaḥ Kalmāṣapādo vai nāmna Mitrasahaś ca saḥ,
> Vasiṣṭhas tu mahātejā kṣetre Kalmāṣapādake 27
> Aśmakaṃ janayāmāsa Ikṣvāku-kula-vardhanaṃ. 28 A.

Vāyu's reading 'Ikṣvāku-kulavṛddhye' is not right. Kūrma reads: 'Ikṣuvāku-kuladhvajaṃ.'

[4] Matsya, XII., 46 (Vidyāsāgara ed., 1876, p. 46) ; Padma, V., 8, 151 (Ānandāśrama Skt. Series, 1893-94, vol. iii., p. 793) ; Brahma, VIII., 81-82. (On the difference of the genealogical order, see Wilson's Viṣṇu, III., p. 313 *et seq.*)

[5] Agni, 272, 31-32½ (Bib. Ind., 1870-1879, vol. iii., p. 18)—

> Śrutayor Ṛtuparṇo 'bhūt, tasya Kalmāṣapādakaḥ 31 B.
> Kalmāṣāṅghreḥ Sarvakarmā hy Anaraṇyos tasya bhavat 32 A.

Viśvāmitra.[1] This story, as we shall see, is closely connected with our story, being a part of its original form.

21. *Epic Literature.*—Kalmāṣapāda appears in various places in the Mahābhārata. The main story of the king, however, is found in the Ādi-parvan 178.[2] The summary of the story is as follows:

1. *Cause of the Cannibalism—the Curses.*

(*a*) *First Curse* (*Śakti and the King*).—Kalmāṣapāda went to hunt and met Śakti, the son of Vasiṣṭha, on a narrow road. As the Brahmin did not give way to the King, he whipped the ascetic, who cursed the king to become a cannibal (178, 1-14).

(*b*) *Auxiliary Cause* (*Vasiṣṭha and Viśvāmitra*).—Vasiṣṭha and Viśvāmitra were struggling to get the position of preceptor to the king. As the king begged the protection of Śakti, Viśvāmitra ordered a rākṣasa to possess the king, who lost his reason thereby (15-23).

(*c*) *Second Curse* (*the King and a Brahmin*).—A Brahmin met with the king in the forest and begged of him some meat. Having forgotten it, the king ordered the cook at midnight to dress meat for the Brahmin; but the cook informed the king that he failed to get any. The king ordered him to roast human flesh, which he had obtained from the executioner. When the dressed flesh was given, the Brahmin cursed the king to roam about as a cannibal (24-36).

2. *Effect of the Curses.*

(*a*) *Direct Effect* (*Destruction of the Hundred Sons of Vasiṣṭha*).—The curse on the king thus repeated brought about a terrible result. The king devoured first Śakti, then, urged by Viśvāmitra, he killed all the sons of Vasiṣṭha, ninety-nine of younger brothers of Śakti (37-42).

[1] IX., 6 (Bib. Ind., 1869, p. 69 *et seq.*; Dutt's English translation of the Mārkaṇḍeya-Purāṇa, 1897, p. 50).

[2] Nīlakaṇṭha's ed., chap. 176 (vol. i., *f.* 200*a*-202*b*); Protap Chandra Roy's translation, vol. i., pp. 505-511; Dutt's translation, vol. i., pp. 247-250; Muir's Sanskrit Texts, I., p. 415. *Cf.* Jacobi's Mahābhārata, p. 19; Winternitz' 'Ind. Literatur,' I., p. 346.

(*b*) *Indirect Effect* (*Lamentation of Vasiṣṭha*).—Overcome with grief, Vasiṣṭha determined to destroy himself, but all means were unsuccessful. At last he went to the rivers Vipāś and Śatadrū to drown himself, but he found that also impossible (43-179, 9).

3. *Deliverance.*

(*a*) *Vasiṣṭha.*—The sage met with Adṛsyantī, the wife of Śakti, and having learned of her pregnancy, he rejoiced and gave up his intention of suicide (10-16).

(*b*) *The King.*—With his daughter-in-law, the sage visited the king in the forest, and freed him from the curse. The king returned to his old residence in Ayodhyā with the sage (17-47).

4. *After-Play.*

The queen of Kalmāṣapāda, Madayantī, conceived by Vasiṣṭha, a connection solicited by the king. The queen tore open her womb with a piece of stone and was delivered of a son, after twelve years' pregnancy. The son is, therefore, called Aśmaka, who founded a city, Paudanya.

After a few chapters in the same Parvan, there is an apologetical explanation for the immorality committed by Vasiṣṭha.[1] 'Why did that great and illustrious sage Vasiṣṭha—knowing as he knew all the great precepts of religion—go to her to whom he should not go? Was this an act of sin on the part of Vasiṣṭha?'[2] The explanation is absolutely the same with that in the two Purāṇas above summarized. An allusion to this apology is given in chapter cxxii., where morality for women is taught:

'We have heard that Madayantī, being appointed by (her husband) Saudāsa, went to Ṛṣi Vasiṣṭha to raise up offspring. That lady obtained from him a son, named Aśmaka. She did this, moved by the desire of doing good to her husband.'[3]

This defence of Vasiṣṭha, which, on the other side, also indicates the ennoblement of the military race through the

[1] Ādi, 184, 1-26; Dutt's translation, p. 254.

[2] Ādi, 184, 2-3. [3] Ādi, 122, 21-22; Dutt, I., p. 174.

blood of a Brahmin, must be, of course, a later production, as the legend itself clearly shows.

An episode occurring during the cannibal period of the king is composed in the Aśvamedha-parvan.[1] Manifestly it presupposes the existence of the main story above mentioned.

The scene is the forest, where the ex-king Kalmāṣapāda is roaming, terrible to see. A certain Brahmin, Uttaṅka, ordered by his teacher, comes to beg of the cannibal king jewelled earrings, worn by his queen, Madayantī. The king intended to devour him, but the Brahmin promised him to come again as victim after the fulfilment of his duty, as a Brahmin always keeps his word. In the hope of his deliverance from the curse through the merit of giving such precious thing, the king agreed to the request of the Brahmin, and also refrained from killing him afterwards. This episode has a striking analogy with the Sutasoma-jātakas, the main object of which teaches truthfulness. It would not be unnatural to suppose that here the Epic had received an unconscious influence from Buddhist writings.

A short passage in the Karṇa-parvan[2] relating to Kalmāṣapāda indicates a quite different origin:

'You shall know all this, O Śalya; I will speak again to you. A rākṣasa by the name of *Kalmāṣapāda*, while bathing in a tank, said: Begging is Kṣatriya's dirt, . . . the Madra-women are the dirt of the whole female sex. While going down the stream *a king* rescued the Rākṣasa.'

Now who this king is is entirely obscure in the text. But it is not impossible to expect here also a faint influence from Buddhist scriptures. Then the said king may be Sutasoma, who has delivered Kalmāṣapāda.

Like the Purāṇas, the Harivaṃśa and the Rāmāyaṇa bring the name of the king into the genealogical tree of the Ikṣvāku race. In the Harivaṃśa, which has a close connection with various Purāṇas, the stanzas registering

[1] Aśvamedha, 56, 30 *et seq.*; Dutt, XIV., p. 67 *et seq.*; P. Ch. Roy, XIV., p. 147 *et seq.*

[2] Karṇa, 45, 22-24; Dutt, VIII., p. 91.

Kalmāsapāda[1] are identical with those found in the Vāyu and elsewhere.

In the Rāmāyaṇa the genealogical description of the hero is twice repeated.[2] The surname of Puruṣādaka, the man-eater, is given here also. This shows that the cannibal story is known to the author of the Rāmāyaṇa.

22. *Epic and Purāṇas.*—Before trying to examine the origin of the Epic story, it would be necessary to give a glance at the relation between the Epic and Purāṇic stories, and at the same time to look briefly at their historical meaning.

In general, the Mahābhārata represents a culminating period of the priestly supremacy. Its tendency is to convince the submission of the worldly power to the Brahmanic sovereignty. Every legend in the Epic more or less shows this tendency, the story of the king Nahuṣa being a good example.

The Kalmāṣapāda story especially manifests this with vivid colouring, as Professor Holtzmann has pointed out.[3] The central point of the story is distinctly seen in the following conversation between the king and Vasiṣṭha,[4] when the curse was lifted from the king:

[1] Bombay edition, 1861, I., 15, 21-22, *f.* 19 B.; Langlois' French translation, I., p. 72; Dutt's translation (Calcutta, 1897), p. 60. Here the edition reads: 'Aśmakaṃ janayāmāsa Ikṣvāku-kulavṛddhaye.' The last word is of course wrong. Dutt wrongly translates the proper name *Mitrasaha* to 'who was greatly attached to his friends.'

[2] I., 70, 38-39; II., 110, 29; Bombay edition, 1859, I., *f.* 110 B., *f.* 209 B; Gorresio's edition, I., p. 275; II., p. 443; Schlegel's edition, I., p. 253; II., p. 341; Griffith's translation (popular ed., 1895), pp. 82, 220. His translation is rather free:

> From him came Purushādak bold,
> Fierce hero of gigantic mould:
> Kalmāshapāda's name he bore,
> Because his feet were spotted o'er.

The last line is very important. But it is not found in the text of the editions above given. The translator seems to have supplied the line with some commentary, in which this Purāṇic legend is quoted.

[3] Holtzmann's Mahābhārata, IV., p. 38.

[4] Ādi, 179, 31-32; Dutt, I., p. 249.

Vasiṣṭha said: 'O king of men, my desire has been fulfilled at the proper time. Return to your kingdom and rule your subjects. *Never (again) disregard the Brahmanas.*'

The king said: 'O illustrous sir, I shall never again disregard the excellent Brahmanas. In obedience to your command, *I shall properly worship the Brahmanas.*'

How great this privilege was abused by the Brahmins we can clearly discern from the background of the story. The adultery of Vasiṣṭha, in spite of the latter's sophistical apology, affords one proof. The Epic holds that this flagrant act will serve to ennoble the Kṣatryan caste through the blood of the Brahmins. Another instance is that of king Bali giving his wife Sudeṣṇā to a Brahmin, Dīrghatamas, who bore him five sons.[1] The guilty action of Vasiṣṭha is whitewashed, moreover, in a passage of the Epic as one form of giving alms to Brahmins:[2]

'King Mitrasaha ascended to heaven by giving his favourite wife Madayantī to Vasiṣṭha.'

The warriors had in that period to put up with this oppression of the Brahmins, and remained in a painful submission, but not without a certain temporary resistance. We read of this in the plaintive voice of the unhappy King Saudāsa, who played the part of Emperor Henry IV. against the power of the Indian papacy, and was immediately punished more severely than by the latter's three days' penance:

'Kṣatriyas are seen to honour the Brahmins from the very beginning of the creation. Against the Brahmanas, however, many offences originate (on the part of the Kṣatriyas).'[3]

Here the conflict between the king and Śakti is suggested,

[1] Ādi, 104, 37-47; Dutt, I., p. 154. See also Holtzmann's Mahābhārata, I., pp. 29-30. The author says: Hier erreicht die sublime Frechheit der Brahmanen ihren höchsten Grad.

[2] Anuśāsana, 137, 18; Dutt, XIII., p. 280. Mitrasaha is another name of Kalamāṣapāda.

[3] Aśvamedha, 58, 5; Dutt, XIV., p. 69.

and in conclusion a maxim of absolute submission is given:

'It is impossible for a king that is hostile to Brahmanas to continue living in this world, or to acquire happiness in the next.'[1]

Thus the legend in the Mahābhārata reflects a political *Culturbild*.

The Purāṇas had doubtlessly drawn from the Mahābhārata for the material to form a new story of Kalmāṣapāda, as they usually do. It is unnecessary to treat of the process of modification in the Purāṇas, but concerning the general tendency of the story a few words are needful. The character of the Purāṇic story differs greatly from the Epic. It represents another period of Indian culture. The picture turns now to a period of alliance or compromise. This tendency appears already in the Harivaṃśa and Rāmāyaṇa. The Brahmans who had consolidated their power, and whose superiority were universally acknowledged, had now to seek for a political support from the worldly power, as it was a pressing necessity for them to hold their position against powerful heretics — namely, against the Buddhists and the Jains.

The genealogical trees in the Purāṇas were therefore manufactured to gratify the royal house. The original motive of the submission and oppression in the Mahābhārata gradually disappeared, and in their place a new thought of alliance sprang up, through which the Brahmins gained great success for the re-establishment of their lost power. This great change of character can be easily understood from our story.

In the Purāṇas the conflict between the king and Śakti, which is the cardinal point in the Mahābhārata, is absent, and instead two ogres appear as the originators of the calamity. This is a specially noticeable and important point when compared with the Epic legend.

The quarrel of the two Brahmins in the Epic has great significance. The Epic tells of the Kṣatriyan origin of

[1] Aśvamedha, 58, 5; Dutt, XIV., p. 8

Viśvāmitra,[1] and his jealous and revengeful character[2] shows a striking contrast with Vasiṣṭha, who is a pure Brahmin. This indicates also the Epic characteristic. In the Purāṇic story this interlude of the struggle is entirely wanting.

The maxim of the absolute submission of the Kṣatriyas to the Brahmins, the main subject of the Epic story, is never seen in the Purāṇas.

The Purāṇas connect the later apology on Vasiṣṭha's adultery with the main story. In the Bhāgavata this part is specially detailed. This gives, on the one side, a convenient and happy idea for the alliances of the Brahmins and Kṣatriyas, modifying the original motive of the legend.

Among the newly-added factors in the Purāṇic story the etymological explanation of the name Kalmāṣapāda has an interesting parallelism with the Buddhist Avadānas. This will be afterwards fully examined. Some insignificant changes in the story, such as the duration of Madayantī's pregnancy, do not merit special study.

III. ORIGIN OF THE EPIC STORY.

To trace the origin of the Epic legend in the Vedic literature, it would be convenient to treat the whole drama as trilogy, as it was summarized above. The prelude of the story consists of the conflict between Śakti and Kalmāṣapāda, together with the quarrel of the two saints, Vasiṣṭha and Viśvāmitra. The second and principal act shows the horrible realization of the curse in the ex-king's devouring the hundred sons of Vasiṣṭha. The lamentation of the saint and his attempted self-destruction then follows. The act

[1] Ādi, 176 ; Śalya, 39, 24-35 ; Muir's Sanskrit Texts, I., p. 388 *et seq.*

[2] This is clearly seen in the Kalmāṣapāda legend. Muir, quoting a story in the Śalya-parvan, chap. 42, remarks: 'The Mahābhārata has a further legend regarding Viśvāmitra's jealousy of Vasiṣṭha, which again exhibits the former in a very odious light, and as *destitute of the moral dispositions befitting a saint*, while Vasiṣṭha, is represented as manifesting a noble spirit of disinterestedness and generosity (Sanskrit Texts, I., p. 419).

closes with the emancipation of Kalmāṣapāda. As conclusion, or after-play, the birth of Aśmaka is exhibited. We begin our inquiry with the first act.

23. *The Prototype of the Prelude.*—The original materials of the first act of the Epic story can be traced in the Ṛg-Veda. Sudās, the king of Tṛtsus, who had won a great victory in the famous 'battle of ten kings,'[1] may be one of the greatest heroes in the Vedic period, having perhaps a historical character.

He is called, also, Paijavana, the son of Pijavana, and occurs several times in the Ṛg-Veda.[2] The name Paijavana is found in the later Vedic writings, but it is never mentioned in the Epic or in the Purāṇic literature. This Sudās Paijavana is the original and perhaps historical form of the Epic Kalmāṣapāda.

The relation of three prominent persons in the prelude—Vasiṣṭha, Viśvāmitra, and Śakti—are traceable also in the Vedic writings. An important study regarding these three Vedic saints was published by the late Professor Roth in his famous essay *Zur Literatur und Geschichte des Vedas.*[3] Afterwards Dr. Muir made an admirable collection of almost all materials on this topic, forming chapter iv. in his well-known work *Original Sanskrit Texts*, vol. i.[4]

The saint Viśvāmitra was once domestic priest of the king Sudās. This is described in the Ṛg-Veda III. 53.[5]

[1] Ṛg-Veda, VII., 18 (Grassmann's German translation, I., p. 315; Muir's Sanskrit Texts, I., p. 321); VII., 32, 3 and 5 (Grassmann, I., p. 553); VII., 83, 8 (Grassmann, 1., p. 365; Muir, I., p. 323): Daśa-rājñe pariyattāya viśvataḥ | Sudāsa Indrā-Varuṇau aśikṣataṃ || (Der rings bedrängt war dort in der Zehnkönigsschlacht, | dem Sudās gab ihre Hülfe, Indra-Varuṇa |). *Cf.* Macdonell's 'Vedic Mythology,' p. 64; Schroeder's 'Indiens Literatur u. Cultur,' p. 34; Dutt's 'History of Civilization in Ancient India,' p. 59.

[2] I., 47, 6; 63, 7; 112, 9. VII., 19, 3; 20, 2; 25, 3; 32, 10; 53, 3, etc. See Muir, I., pp. 330-332.

[3] Edited in 1846. The fourth chapter of the essay is devoted to the study on Vasiṣṭha and Viśvāmitra.

[4] Edited in 1872. See specially p. 317 *et seq.*

[5] Verse 11; Grassmann, I., p. 532.

One of the most important passages on this subject is that of the Bṛhaddevatā commenting Ṛg., III., 33, 3:

'The seer' (Viśvāmitra), 'going with Sudās—being his domestic priest for the purpose of offering sacrifices—to the confluence of the Vipāś and Śatadrū, addressed these two verses' (with the words) '"be propitious (śam)!"'[1]

This work Professor Macdonell, in his excellent edition, judges to be not later than 400 B.C.[2]

The same story is described in the Nirukta, which is older than the former work, and refers to it when explaining the Ṛg., VI., 61, 2: 'It is explained in the holy tradition: the sage Viśvāmitra was the domestic priest of Sudās, the son of Pijavana. Taking his gains with him, he came to the confluence of the Vipāś and Śatadrū. The others followed (him).'[3]

The king at the same time patronized Vasiṣṭha, and it seems that he was more influential and more intimate with the king than Viśvāmitra, who appears to have lost his position afterwards, and to have stood against the king in the battle of the ten kings, and for the Bharatas, while Vasiṣṭha, in that case, occupied a very brilliant post on the side of the Tṛtsus.[4] His friendship with the king is proved, also, from the Aitareya-Brāhmana. He had delivered holy knowledge to Sudās.[5] He had brought about the coronation of the king.[6]

The trace of the irreconcilable hostility between Vasiṣṭha and Viśvāmitra, which forms an important episode in the present act, and is also the main subject of the famous battle story of the two sages in the Epics,[7] as well as of the

[1] Macdonell's edition, IV., 106 (Text, p. 46; Translation, p. 154). Śatadrū is given here, as in the Rg., III., 33, 3, and in the Nirukta, in the old form *Śutudrī*.

[2] *Ibid.*, Introduction, p. xxii.

[3] Jāska's Nirukta ed. by Roth, p. 49; II., 24.

[4] Ṛg., VII., 18, 4; 33, 1-14.

[5] Aufrecht's ed., p. 210; Haug's ed., p. 212; Translation, p. 493.

[6] Aufrecht, p. 229; Haug, p. 209; Muir, I., p. 325.

[7] Ādi, 177; Rāmāyaṇa, I., 8 *et seq.*

Hariścandra legend in the Mārkaṅḍeya-Purāṇa,[1] can be discovered in like manner in the Vedic literature. Professor Oldenberg once maintained that the conflict of the two sages is never seen in the Ṛg-Veda.[2] But the verses 21–24 of III. 53 in the Ṛg-Veda are called Vasiṣṭha-dveṣiṇyaḥ—'hating of Vasiṣṭha'—and consist of imprecations and jeers against the sage by commentators.[3]

A description of the contention is also found in the Taittīriya Saṃhitā,[4] and the late Professor Roth had judged it to be the struggle between the two races, the Bharatas and Tṛtsus. The latter he ingeniously identified as the Vasiṣṭha family.[5]

This mutual enmity becomes clearer when we examine the relations between Śakti and Viśvāmitra. This is concisely summed up by Professor Geldner:[6]

'(1) Śakti, der Sohn des Vasiṣṭha, besiegt in einem Redeturnier den Viśvāmitra und bringt ihn um sein Prestige (Ṣaḍguruś., ed. Macd., p. 107).[7]

'(2) Viśvāmitra geht darauf bei Jamadagni in die Lehre und empfängt von ihm eine neue himmlische Redekunst (Ṣaḍguruś., *ibid.*).

'(3) Viśvāmitra rächt sich an Śakti, indem er ihn durch Knechte des Sudās in einem Wald überfallen und verbrennen lässt (Ṣaḍguruś., zu ṚV. 7, 32).'[8]

[1] Mārkaṇḍeya Purāṇa, IX. (M. N. Dutt's translation, p. 50 *et seq.*; F. E. Pargiter's translation, p. 59 *et seq.*). This story is alluded to in the Buddhacarita, XXVIII. The two demons Āri and Baka were always in hostility and destroyed living beings who were foolish and ignorant. Beal's translation in S.B.E., XIX., p. 330, is not right.

[2] Z.D.M.G., 1892, p. 159, note 3.

[3] Pischel and Geldner's 'Vedische Studien,' II., p. 158 *et seq.*; Bṛhaddevatā, IV., 119.

[4] Weber's 'Indische Studien,' XI., p. 71; XII., p. 72.

[5] Roth's 'Literatur u. Geschichte d. Vedas,' p. 119.

[6] Pischel and Geldner's 'Vedische Studien,' II., p. 159.

[7] Edited with the Sarvānukramaṇī by Macdonell, in the 'Anecdota Oxoniensia, Aryan Series,' vol. i., pt. 5, Oxford, 1886.

[8] *Ibid.*, p. 107. 'Śakti, the son of Vasiṣṭha, went to the forest to pluck flowers, etc. On the charge of Viśvāmitra and possessed by Demons, the followers of Sudās assailed the son of Vasiṣṭha and threw him on the fire.'

The first two points are given in the Bṛhaddevatā.[1] On the third point the Sarvānukramaṇī gives a short notice explaining the Ṛg., VII., 32, with the comment that a hemistich of the verse 26 was uttered by Śakti, when he was being burnt.[2]

Thus we find very clearly the original stuff for the prelude of the later Kalmāṣapāda drama, as the late Professor Roth already hinted.[3]

Saudāsa, the followers of Sudās, killed Śakti, stirred up by Viśvāmitra. But the Epic changed the original meaning of the word, and took it for the son of Sudāsa. The innocent Tṛtsus king himself became, therefore, guilty of the murder of Vasiṣṭha's son. The Epic gave a new dress to the old tradition of the struggle between the two sages, Viśvāmitra keeping his odious character as an instigator.

Nothing, however, is found in the Vedic literature to explain the origin of the name Kalmāṣapāda. We must be content to await the future results of patient study.[4]

[1] IV., 112-114; Macdonell, p. 47; Translation, p. 156.

[2] Sarvānukramaṇī, p. 25; Muir, I., p. 328; Roth, p. 124.

[3] Roth, p. 124.

[4] The solution of the problem may depend upon whether the name has some connection with *Kalmāṣadamya*, a city in the Kuru land, or not. This city is never mentioned in the Brahmanic literature, but it is one of the most famous places in the Buddhist Scriptures, and several important Sūtras in the Samyutta, Majjhima, and Dīgha, were there preached. (See Rhys Davids's 'Buddhist India,' p. 27.) In the Chinese Madhyama-Āgama this place is transliterated as Ken-ma-shih-don, which is equivalent to the Pāli Kammāsadamma (Madhy., fasc. 20, 10, 18, 24, 26). In the Samyukta-Āgama it is called 'the city where spotted cattle are tamed.' This is simply a translation of Kalmāṣadamya (fasc. 9, 12, 13). In the Chinese Mahānidāna-sūtra of the Dīgha Āgama, we find 'the place where Kalmāṣa is living,' which may be restored to *Kalmāṣasthāna*, or even to *Kalmāṣapada*. As the king Sudās might be supposed to have had certain influence upon the ancient Kuru land, the capital of which was Indraprastha—the modern Delhi, in the Buddha's time—it is not unreasonable to conjecture that he had some connection with this city. Perhaps he had governed it, or, in other ways, had certain relations with it. The etymological explanation of the name Kammāsadamma in the Pāli Sutasoma-jātaka belongs doubtlessly to a modern invention, but does this not give some hint as to the connection of Kalmāṣapāda with the place?

24. *Original Materials for the Second Act.*—We will now proceed to investigate the origin of the second and main act. In the Mahābhārata, the curse on the king is first uttered by Śakti, whom he afterwards devoured. But in the Vedic writings the imprecation is spoken by Vasiṣṭha, because his sons were destroyed by the followers of the king. We read this in the Taittirīya-Saṃhitā:[1]

'Vasiṣṭha, when his son had been slain, prayed, "May I obtain offspring; may I overcome the Saudāsas." He beheld this ekasmānnapañcāśa,[2] he took it, and sacrificed with it. In consequence he obtained offspring, and overcame the Saudāsas.'

A similar passage is found in the Kauṣītakī-Brāhmaṇa:[3]

'Vasiṣṭha, when his son had been slain, prayed, "May I be fruitful in offspring and cattle, and overcome Saudāsas" He beheld this form of offering, the Vasiṣṭha-sacrifice; and having performed it, he overcame the Saudāsas.'

Both passages are very obscure, but they clearly point to vengeance projected by Vasiṣṭha against the followers of Sudās, who had slain Śakti.

In the Bṛhaddevatā the curse of Vasiṣṭha on the king is distinctly mentioned.[4] The passage runs:

Another conjecture, which seems more plausible than the former, is an attempt to derive it purely from Buddhist origin. It is not impossible to think that the Buddhist invented a name Kalmāṣapāda from an association with the famous place in the Scriptures, bearing such a rare and curious name as Kalmāṣadamya. The author of the Epic borrowed this from the Buddhists and connected it with Saudāsa. This solves the question also why the name never occurs in the Vedic writings.

[1] 7, 4; 7, 1 (Weber's I. S., XII., p. 301; Muir, I., p. 328).

[2] A sacrifice consisting of forty-nine Sutya days.

[3] Lindner's ed., p. 16, IV., 6.

[4] Macdonell's ed., VI., 34; Text, p. 37; Transl., p. 217. In the Manu, VIII., 110 (S.B.E., XXV., p. 273), Vasiṣṭha was accused by Viśvāmitra, and had to take an oath before the king in order to clear himself, after the commentary of Kulḷūka. Here the commentary gives the name *Sudāman* for Sudās. If this be right reading, the transcription So-da-ma in the Saṃgharakṣa-samuccaya is very interesting.

'Vasiṣṭha was at the time pained, as his hundred sons had been slain by Sudās, who, in consequence of a curse, had been transformed into a demon (rakṣas). Such is the sacred tradition.'

The fiction belongs to a more modern date than the above-given legend, and the gradual change of the subject, on which the Epic is based, may be obviously noticed. Thus the curse in the Epic was at first not on the king, but on his followers. In the Bṛhaddevatā it was transferred to the king. The later cannibal story is here in its primitive form.

A passage in Manu's Law-book seems to have some reference to the Bṛhaddevatā, as the name Sudās Paijavana is mentioned. But its lateness will be soon recognized from its enumeration of Epic or Purāṇic kings, such as Vaṇa, Nemi, Nahuṣa.[1]

The lamentation of Vasiṣṭha over the tragical fate of his sons has its prototype in the Vedic writings, as quoted above. There is another interesting modification of the story in the Epic. We read of Vasiṣṭha's attempts at suicide in the Mahābhārata:[2]

'Thereupon the great Ṛṣi tied himself with very strong cords and fell in his grief into the waters of that great river. O chastiser of hostile ranks, the river, having torn those cords and making him free of them, cast him on to the land. Having been freed from the cords, the great Ṛṣi rose up and gave that river the name of *Vipāś*.[3] Being oppressed with grief, that Ṛṣi could not from that time stay in one place. He went to the mountains, rivers, and lakes. Seeing once more the river Haimavatī of formidable appearance and full of fierce animals, the Ṛṣi threw himself into the waters. That best of rivers, thinking the Brah-

[1] Manu, VII., 41; S.B.E., XXV., p. 222. 'Through a want of humility Vaṇa perished, likewise King Nahuṣa, Sudās, the son of Pijavana, Sumukha, and Nemi.' On the legends of Nahuṣa, etc., see Muir, I., p. 298 *et seq.*

[2] Ādi, 179, 4-9; Dutt, I., p. 248.

[3] Ptolemy's Βίπασις; Arrian's Ὑφασις; Pliny's Hypasis; modern Beās. vi + pāś, unfettered.

mana to be fire, immediately fled away in a hundred different streams, and thence was she called *the Śatadrū*.'[1]

Compare this passage with those of the Nirukta II., 24, and Bṛhaddevatā, IV., 106, given above. Here the poet of the Epic has transformed the story of Viśvāmitra in the Vedic writings into an etymological fiction, explaining the names of the two rivers. The track of this recasting can be easily followed in the text above quoted.

The third act, the conclusion, is a pure Epic invention, showing its characteristic tendency. In the Vedic period the later sharp distinction between Brahmins and Kṣatriyas never existed, as the author of the 'History of Ancient India' proves with patriotic eloquence,[2] and it is simply impossible to suppose such an abused supremacy of the Brahmin as the Madayantī-legend.

Parāśara, the grandson of Vasiṣṭha, born to Adṛśyantī, is mentioned in the Ṛg-Veda as one member of the Vasiṣṭha family.[3] In the Nirukta he is said to be the son of Vasiṣṭha.[4] The Epic introduces him as a character in the conclusion. He plays there no insignificant part, being a philosopher and moral teacher.[5]

IV. THE RELATION OF BUDDHIST AND NON-BUDDHIST LITERATURES TO THE KALMĀṢAPĀDA LEGEND.

25. *The Vedic Influence on the Buddhist Legend.*—The simplest form of the Kalmāṣapāda legend, as we have seen in the Old Samuyaktâvadāna, takes on the independent

[1] Ptolemy's Ζαδάδρης, modern Sutlej. Śata + drū, hundred running (dru, to run, to flow).

[2] Dutt's 'A History of Civilization in Ancient India,' I., vii.

[3] Rg., VII., 18, 21.

[4] Nirukta, VI., 30.

[5] Śānti, 291 *et seq.* To him is also ascribed the authorship of the Nītiśāstras with Manu, Cānakya, and others. See a new article by Hillebrandt: 'Über das Kautilīya-śâstra (Jahresbericht d. Schlesischen Gesellschaft f. Vaterländische Kultur,' IV., Abteilung, p. 2).

nature of a Jātaka story. It appears simply as one of those primitive forms of the birth stories, which are found in the bas-reliefs on the Bharhut Stūpa.[1] The king, the Rākṣasa, the begging Brahmin, and truthfulness of speech as the didactic nucleus of the story, are quite common figures in the ancient birth-stories. Here we cannot naturally trace any Brahmanic influence. But when the gradual development gave their names to the king and the Rākṣasa, and the episode of the captivity of the hundred kings was introduced, some faint traces of that influence are visible. These traces are, however, so slight that we cannot be so positive as to their origin, as was the case in the Epic.

The name of *Sutasoma* seems to suggest some influence from the Vedic Sudās tradition. The colloquial meaning of this word is the pressing of the Soma—one of the most important cults in the Vedic age—and the word is often used in the Ṛg-Veda.[2] A son of Bhīma in the Mahābhārata, is called Sutasoma, this meaning being adopted.[3] The hero of the battle of the ten kings, Sudās, has a special connection with this ceremony. We read this in the Aitareya-Brāhmaṇa: 'This portion was further told by Vasiṣṭha to Sudās, the son of Pijavana. All these became great, in consequence of their having drunk the Soma in this way, and were great kings. Just as the sun sends forth warmth, so the king, who when sacrificing, drinks the Soma in this way, is placed amidst good fortune, and shines everywhere; in all directions, expecting tribute, his kingdom becomes strong, and is not to be shaken.'

In the part of Kalmāṣapāda, the Buddhist take the dark

[1] See S. d'Oldenbourg's essay in the Journal of the American Oriental Society, vol. xxviii., 1897; Rhys Davids's 'Buddhist India,' p. 209.

[2] I., 2, 2; 44, 8; 142, 1; II., 12, 6; III., 32, 12; V., 37, 2.

[3] Ādi, 223, 81. The Pāli Jātaka takes the name also in this sense: 'From his fondness for pressed soma-juice they called him Sutasoma' (Francis, V., p. 246). The Jātakamālā takes the sense in a different way: 'His father gave the name of Sutasoma because he looked as lovely as Soma (the Moon-god)' (Speyer, p. 292).

[4] Haug's translation, p. 494.

side of Sudās in the same manner as the Epic poets. The cannibalism of the king as a Rākṣasa is found in the Bṛhaddevatā, as already mentioned. The captivity of the hundred kings suggests a transformation of the destruction of the hundred sons of Vasiṣṭha by the king.

Thus the older Buddhist legend of Kalmāṣapāda has a common source, with the Epic, in the Vedic writings. From this source they developed in two different ways without mutual influence, like other examples, such as the Śivi,[1] Ṛṣyaśṛṅga,[2] and Daśaratha[3] stories, or like certain verses in the Dhammapada.[4] The motives for the adaptations of the story by Buddhist and Brahmin, however, are quite opposite. The Brahmins adopted the Sudās story with the political aim of proving the superiority of the priesthood against the warriors, while the Buddhists employed it for the purely religious object of teaching their moral doctrine of truthfulness.

Thus we have ground to assume that the bright side, the triumphant character, of Sudās was taken as the name of the hero in the Buddhist legend. If this connection with Sudās is not admissible, it will at least be obvious that the name has an origin in Vedic thought for some great and mighty king. The meaning of the name Phumiṅ,[5] which may be rendered as Samantaprabhāsa or Samantaraśmin, is a well-known characteristic of the Soma in the Ṛg-Veda.[6] If it be possible to take the Sanskrit form of Phumiṅ as Subhās or Subhāsa, this would give a strong support to the connection of Sudās and Sutasoma, for this Subhās is only a slight paleographical or phonetic change of Sudās.

[1] S. d'Oldenbourg maintains the Brahmanic origin of this story (*J.R.A.S.*, 1893, p. 309), while Th. Benfey assumes the Buddhist source (Pañca-tantra, I., 388).

[2] Lüder's 'Die Sage von Ṛṣyaśṛṅga' (Nachrichten. d. k. Gesellschaft d. Wiss. z. Göttingen, 1897, 1901).

[3] This Jātaka (No. 461) is often ascribed to the Rāmāyaṇa as its source by various scholars.

[4] Fausböll's Dhammapada, 1900, p. viii.

[5] See I., 6, 9.

[6] Macdonell's 'Vedic Mythology,' p. 108.

The capturing of Sutasoma by the demon with two wings[1] reminds us of the famous story in the Ṛg-Veda of the rape of the Soma.[2] The supernatural power of the Rākṣasa to go through the air is often described in the old Buddhist writings, but this special form, possessing two wings, is very rare, and it is a highly noticeable fact.

26. *The Epic Influence.*—In the later form of the Kalmāṣapāda legend the Buddhists received a considerable influence from the Mahābhārata. The name Saudāsa in the Siṃhasaudāsa-sūtra and in the first translation of the Laṅkāvatāra reveals this very clearly. This Epic name is never found in the older Chinese Avadānas or in the Pāli Jātakas. Perhaps they were compiled when the name of Saudāsa was not yet taken as an individual name of Kalmāṣapāda, but as in the Nirukta, or in the Sarvānukramaṇī, to mean the followers of Sudās. In the Damamūkâvadāna we see a new and important factor in the Kalmāṣapāda story, which is entirely ignored by the other texts. This relates to the explanation of the question why Kalmāṣapāda became a cannibal. The author of the Avadāna borrowed here a characteristic and common factor in the Epic—the curse—with some modifications. The immediate efficacy of a curse is a favourite and accustomed *technic* of the Epic poets to bring into relief the great powers of their saints, who are mostly revengeful and irritable, rather abusing their power of cursing. Thus curse-stories may be reckoned as, at least, one of the Epic characteristics, if not the most important one. In the Buddhist writings, practically teaching mildness and patience, and theoretically expounding strict causality, the curse and its immediate efficacy as the material of a story are not so familiar.

The sage in the Avadāna, who, by cursing the king for his gift of improper food, causes him to become a cannibal, is only a modified copy of the Brahmin in the Mahābhārata.

[1] See Texts 12, 13, 15, 18, 20.

[2] IV., 26, 27; Grassmann, I., pp. 133-4; Pischel and Geldner's 'Vedische Studien,' p. 206 *et seq.*; Macdonell's 'Vedic Mythology,' p. 111.

In the Epic Kalmāṣapāda gives human flesh to that Brahmin through his intelligence being bewildered by the curse, while in the Avadāna some meat is offered to the sage, who never eats flesh, apparently showing his Buddhist character. This is the only difference; the central point of the curse is identical. The construction of the utterance of the curse in the two texts is also strikingly analogous.

Avadāna.[1]	Mahābhārata.[2]
Weil du nun solches gethan hast mich zu höhnen, *so* mögest du, O König, während zwölf Jahren nichts als Menschenfleisch essen.	*Because* that worst of kings offers me unworthy food, *therefore* shall that fool himself be fond of such food.

Two *royal wives* struggling for the love of their lord are recast from the *two Brahmins* quarrelling for the position of royal preceptor. Like the latter case, in which the enmity of the Brahmins serves as the remote cause of Kalmāṣapāda's fall, in the former the struggle of the two ladies indirectly involves the king in disaster. An important point of this recasting is traceable in the fact that the Avadāna is describing these two ladies, one as a Kṣatriyā and the other as a Brahminee by birth. This shows the original characters of Vasiṣṭha and Viśvāmitra in the Epic, respectively representing the Brahmin and the Kṣatriya.

The early Buddhist story of Sutasoma, on the other hand, seems to have had some influence upon the Mahābhārata. In the Uttaṅka episode, which was manifestly composed after the main story in the Ādi-parvan, a Buddhist tendency is clearly perceptible. This means the truthfulness specified by Uttaṅka as the characteristic virtue of a Brahmin, and his promise to return again to the cannibal king as his victim after the fulfilment of his duty. Does this not vividly show an imitation of Sutasoma and his ethics?[3] A passage in the Karṇa-parvan, suggesting

[1] Schmidt, p. 314.

[2] Ādi, 178, 25; Dutt, I., p. 248.

[3] 'Having accepted from you as a gift that object for my preceptor, which is under your control, I shall, O King, on account of my agree-

a faint influence of the Buddhist Jātaka, was already treated of under Chapter II.

27. *The Avadānas and Purāṇas.*—The Avadānas in the second group bear a curious parallelism with the Purāṇas in giving an etymological explanation of the name Kalmāṣapāda. This tendency is already appearing in the Mahābhārata, as in the examples of Aśmaka, Parāśara,[1] Sutasoma, and many others. The etymology of the rivers Vipāś and Śatadrū belongs to the same favourite method of the Epic poets. The Buddhists and Purāṇic writers inherited this psychological tendency of the Epic period, and employed it in the name Kalmāṣapāda, making out a fiction of the pedal deformity of the king, who in the Mahābhārata is described as having perfect beauty,[2] and on his body no such defect as spotted feet.

The Buddhists explain the name from *a priori* grounds based on their Karmatic causality, ascribing the malformation of the king's feet to an inheritance from his lioness mother.

The Purāṇic writers, on the other hand, connect the name with the ritual efficacy, assuming an *a posteriori* ground of the pedal defect: the holy water cursed by the king caused the stigmata upon the feet. The characteristic contrast of the fiction in the Avadānas and Purāṇas would show the difference of these two religious ideas. In this part we cannot perceive the mutual relation of the two literatures, for it is a result of the common inheritance of the Epic thought. But in one phase of conformity between the Purāṇas and the Damamūkâvadāna may not be merely an accidental coincidence.

We have seen already that in the Avadāna the temple-god, provoked by the demolition of his temple by the queen

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ment, once more come back to you and put myself under your power. I assure you truly of this. There is no falsehood in this. Never before have I spoken any falsehood, no, not even in jest! What shall I say then of other occasions?' (XIV., 57, 9-10; Dutt, XIV., p. 67).

[1] Ādi, 180, 3.

[2] Ādi, 179, 40: 'The king, most handsome of all handsome men.'

of Kalmāṣapāda, assumes the form of the sage and deceives the king into giving the sage flesh-meat. In the Purāṇas the transformation is done in a more complicated manner than in the Avadāna. The Rākṣasa, intending vengeance, takes at first the shape of Vasiṣṭha, and afterwards transforms himself into the royal cook in order to dress human flesh. Here the reciprocal relation cannot be doubted. It is, however, very difficult to decide which of the two was influenced by the other. But from the character of the Damamūkāvadāna, which assimilates almost all factors of the Kalmāṣapāda legend, both in the Buddhist and Brahmanic literature, and which, from the date of its compilation, apparently belongs to a later period, the Purāṇic influence upon it may be conjectured.

The ideality of the *duration* of the curse—twelve years of cannibalism in both stories—does not here deserve special notice, for this term is used always in the Epic and Buddhist works for asceticism, punishment, or other things.[1] The accidental agreement is rather a natural consequence.

28. *Jain Legend of Kalmāṣapāda.*—The story is not wanting in the Jaina-literature, as Professor Leumann has already noticed.[2] It may properly be dealt with here. The following is the entire German translation of the story in the Āvaśyaka-niryukti[3] by Professor Leumann, who kindly supplied it at my request:

'Der König Saudāsa liebte es, Fleisch zu essen. Einmal war eine Schlachtung. Da wurde das Fleisch durch eine Katze gestohlen. Nun wollte man bei den Metzgern Fleisch holen, bekam aber keines. So nahmen die Leute ein Kind, das sie töteten und zubereiteten. Als der König

[1] The pregnancy of both Madayantī and Adṛśyantī, as already seen, endures twelve years. The exile of Arjuna and the five Pāṇḍavas continues also twelve years. In the Buddhist literature, the Bodhisattva Pūrvacaryā uses this period for several stories.

[2] *J.R.A.S.*, 1893, p. 325, footnote.

[3] IX., 32. According to Prof. Leumann it is more exactly called Viśeṣā-vaśyaka-bhāṣya, V., 1895.

das Fleisch gegessen hatte, fragte er nach der Herkunft des Fleisches. Man sagte ihm, woher es kam. Da befahl er (weil es ihm besonders geschmeckt hatte) seinen Leuten: tötet (auch weiterhin Kinder)! Durch die Städter wurde er (als Menschenfleisch-esser) erkannt; und die Diener, indem sie ihn für einen Rākṣasa hielten, gaben ihm ein berauschendes Getränk zu trinken und brachten ihn dann (da er als Betrunkener willenlos war) in den Wald hinaus. Dort stellte er sich an einem Kreuzweg auf, und indem er einen Knüppel (eine Keule) nahm, tötete er jeden Tag einen Menschen. Einige Erzähler sagen, er habe draussen in der Einsamkeit (nicht an einem von Menschen viel begangenen Kreuzweg) Leute getötet.'

The patronymic name of the king is the same as in the Mahābhārata and Purāṇas. But beside this, there is no similarity with those versions. It is more like the Buddhist Avadānas.

Āvaśyaka.	Avadānas.	Mahābhārata.
Saudāsa.	Saudāsa (Texts 7, 8, 9, 17*abc*, 20).	Saudāsa.
Flesh was stolen by a cat.	Flesh was stolen by a dog (Texts 1, 20).	———
The cook took the flesh of a child and dressed it.	The cook took the flesh of a child and dressed it (Text 20).	———

This comparison shows that the Jain story must be derived from the same source as the Buddhist Avadāna, as in the case of the Citta and Sambhūta Jātakas.[1] The naïveté of the Jain story, however, suggests its priority as against the Buddhist writings, for the latter added the lioness story and invented the characteristic name Siṃhasaudāsa.

[1] This interesting study on the relation of the Buddhist and Jain versions was published by Prof. Leumann in 'Wiener Zeitschrift für die Kunde des Morgenlandes,' 1891-92.

V. THE DEVELOPMENT OF THE KALMĀṢAPĀDA-STORY IN BUDDHIST LITERATURE.

29. *The two Periods of the Development.*—The two groups of the texts above classified represent at the same time the two main periods of the literary development, the prelude of the lioness-myth being a mark of the whole study. The development in the first period consisted in the gradual addition of new factors to the primitive story. These factors were, however, always Buddhistic. Vedic traces are faint, and of the Saudāsa legend in the Mahābhārata there is scarcely a vestige of influence. So this may also be called the period of internal development. The highest point of this period is reached in the Mahāsutasoma-jātaka.

The second period is characterized by external influence. Here Epic elements were largely interwoven with the story. The various tendencies in the first period are combined into unity. It is, therefore, also a period of the synthesis. The highest development of this period is represented by the Damamūkâvadāna.

A. THE FIRST PERIOD.

30. *The First Form.*—The missionary San-hwi from Samarkand translated two different forms of the Sutasoma-jātaka in A.D. 251. Among them text 10 preserves a more primitive form than the other. If it is not the oldest form of the story, still, from its simple structure, it may be admitted to be nearly the original Jātaka. It teaches nothing but one simple moral, as in the oldest Birth-stories.

Text 13 is the collection of stories by Saṃgharakṣa, who is alleged to have been contemporary with King Kaniṣka. This tradition may be justified by the fact that another work of Saṃgharakṣa was translated by Si-kao of Parthia, who came to China in A.D. 148.[1]

[1] N., no. 1126. The complete text was translated by Dharmarakṣa in A.D. 284. This is found in N., no. 1325. The Sanskrit of the title

The story in the text is more detailed than the older Saṃyuktâvadāna, and its connection with the Vedic writings, or, at least, with the current Vedic thought, is traceable from the name of the hero, Sutasoma. But the central point of the story remained unchanged, consisting only of a simple lesson in truthfulness.

About one century after the victorious Scythian ruler, the famous Nāgārjuna[1] wrote his commentary on the Pañcaviṃśatisāhasrikā (text 15). At that time the story possessed already a new factor—viz., the captivity of one hundred kings. The author takes this story as an example of the Śīla-pāramitā, like text 11. That the commentary refers to the story as a separate Sūtra suggests a certain enlargement of its contents. This Sūtra may be perhaps the original form of the Phumiñ-Sūtra, collected by the compiler of text 11.

This text (15) inculcates nothing beyond the one simple moral taught in the above two texts. The Brahmin appears here, as in former texts, only to beg alms, while in the others he plays a great rôle in the preaching of the four stanzas. These two points are sufficient to betray their priority as against the remaining texts.

31. *The Second Form.*—The second form is characterized

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work, 'Caryāmārgabhūmi,' rendered by Dr. Nanjio, is not right. The true original title is given in the preface of No. 1325. *Yogacaryā-bhūmi-sūtra*, which means in the Tsin language Sin-hhiṇ-tao-ti-king (T.E., XIX., 6, 35*b*). Perhaps the famous work by Asaṃga with the similar title, Yogācāryabhūmi, has some relation with our old text. The contents of the Nos. 1325 and 1326 are compared as follows:

Si-kao's Translation.	*Dharmarakṣa's Translation.*
Chaps. 1-5	Chaps. 1-5
,, –	,, 6-21
,, 6	,, 22
,, –	,, 23
,, 7	,, 24
,, –	,, 25-29

[1] Kern's 'Manual of Indian Buddhism,' p. 125. Beal's article in *Indian Antiquary*, 1886, p. 353, give some materials on the age of this great Mahāyāna doctor.

by its manysidedness or plurality of didactic subject-matter, developed, on the one side, through the Buddhistic dignifying of the begging Brahmin, and, on the other, through the personal elevation of Sutasoma. The Brahmin, who is coming simply to beg alms in the last three texts, now teaches the Buddhist doctrine. He utters the four stanzas in texts 1, 11, and 12. In text 16, he is transformed into a Buddhist high priest, and beside the stanzas, expounds the Prajñāpāramitā. Sutasoma delivers the man-eater only through his truthful conduct, which belongs to the first form. The texts give him nothing of the eminent character of a Bodhisattva, but only simple morality. But we see a quite different figure of him in texts 1, 11, 12, and 16. His complete knowledge of the Buddhist dogmas in text 12, his great eloquence and sagacity in converting the cannibal king in text 1, lends him a holiness like that of the Buddha. This moral perfection reaches its climax in the Mahāsutasoma-jātaka (text 1). In consequence of these characteristic changes the plurality of the central point must necessarily follow.

We will go a few steps further to search for the development on this side. The oldest date we can assign to this second form is text 11, which was translated in A.D. 251. In that version, the elevated character of Sutasoma was not yet so pronounced as in text 1. His skilful treatment for conversion is there undreamt of. The four boons, so important in text 1, were also entirely ignored.

These two leading factors became familiar only in the time of Ārya Śūra, who may be supposed to have lived at the end of the fourth century.[1] Thus it is not impossible to think that the Mahāsutasoma-jātaka was complete as to its main construction during some one century, between the time of San-hwi and that of Ārya Śūra, and that afterwards

[1] A Tibetan tradition related by Tāranātha ('Buddhismus,' p. 90), that Ārya Śūra is identical with Aśvaghoṣa, as Professor Speyer maintains, is simply impossible. On the date of this Buddhist poet, see the preface of the English translation of the Jātakamālā, p. xxxviii.

its present form was gradually completed, perhaps in the age of Buddhaghoṣa, when the literary activity of the Pāli language was in full blast. This gradual completion of the present form may be easily proved by the name Kalmāṣapāda being obsolete in the main part of the Jātaka, and remaining only in an insignificant corner of the story. Some ancient expressions in the narrative, such as 'the three Vedas,' or a description of Takṣasilā as a centre of learning, belong rather to ordinary Pāli usage, and imitates only the ancient part of the Birth-story.

The Pāli Jātaka not only agrees with texts 11 and 12 in the main points, but it bears an important resemblance in the subordinate points—for example, the prayer of Kalmāṣapāda to the tree-nymph, and the four stanzas uttered by the Brahmin, give a hint as to the close connection between the Sanskrit and Pāli versions of the story. If the Pāli Jātaka did not develop from the same form as texts 11 and 12, it will have grown out of the nearest form of it that was commonly known in the Buddhist schools in ancient times.

The Jayaddisa-jātaka, which divides the personage of Sutasoma into two parts, and presupposes the existence of text 1, belongs in many points to a later date.

The direct development of the story in text 11 is found in text 16. The adaptation of the story for the purpose of propagating the Prajñāpāramitā doctrine has already been noticed. The text not only borrows the name of the hero from text 11, but it takes the four stanzas *verbatim et literatim* therefrom. The first Chinese translation of this text, which is no longer extant, was finished by Dharmarakṣa,[1] who visited China in A.D. 266, and continued his work of translation till A.D. 317.[2] Thus it may be thought that this adaptation was made in the beginning or middle of the third century.

From the traditions given above, and justified by the trustworthy descriptions in the ancient Chinese chronicles,

[1] Kai-yen-lu, fasc. 2 (T.E., XXXVIII, 4, 15*a*).

[2] N., p. 391.

we can determine approximate dates relating to the various stadia of the development in the first period.

The primitive form in this period was probably existing one or two centuries before the Christian era, like other old Birth-stories. This simple story underwent gradual changes, by the accretion of different factors, among Buddhist schools spreading in various localities, and its most developed form was completed about the end of the fourth century:

First form	1. The primitive form of the story .	*circa* 200-1 B.C.
	2. The story collected by Saṃgharakṣa	,, A.D. 1-100.
	3. The story was existing as a separate Sūtra, quoted by Nāgārjuna	,, A.D. 100-200.
Second form	4. Personal elevation of the hero in the story; brought to China by San-hwi	*circa* A.D. 200-250.
	5. Adaptation of the story by the followers of the Prajñāpāramitā	,, A.D. 250-300
	6. Full development of the story .	,, A.D. 300-400.

B. THE SECOND PERIOD.

32. *The First Development.*—The second period is characterized by the combination of the prelude—*i.e.*, the lioness story—with the Sutasoma-jātaka. This prelude reminds us of the fiction of the lion and princess explaining the origin of the Singhalese people in Yuan-chwang's travels.[1] Perhaps a story of the same kind prevailed in India, and served as a common source to the Avadānas and Singhalese fiction.

In the first development we do not yet find the curse story, which introduces the strong and obvious colouring of the Epic character. The Buddhists had here only combined the patronymic name, Saudāsa, in the Mahābhārata, with the lioness story, and invented a new name—Siṃhasaudāsa.

The oldest form of this development known to us is the text 17A, the first translation of the Lankāvatāra. Before

[1] Beal's 'Si-yu-ki,' II., p. 235 *et seq.*; Watters' 'Yuan-Chwang,' II., p. 232.

this translation another of the oldest Chinese renderings of this Sūtra was completed by Dharmarakṣa,[1] who worked in China A.D. 433–452.[2] This is no longer extant. According to the description of catalogues, the size of this lost translation is almost equal[3] with Guṇabhadra's version.

Before Dharmarakṣa's translation appeared, this Sūtra was never known to the Chinese Buddhists. In the works of Nāgārjuna existing in China, such as text 15 or the Daśabhūmivibhāṣā,[4] many important Mahāyāna-sūtras are cited,[5] but the Laṅkāvatāra is not found among them. In the second and third translation a prophecy regarding Nāgārjuna is even mentioned.[6] So the date of the compilation must belong to a comparatively modern period—at least, posterior to the age of Nāgārjuna.[7]

Text 20 may be looked upon as a kind of commentary on the Māṃsabhakṣa-parivarta, the eighth chapter of the Laṅkāvatāra. It explains the example of Siṃhasaudāsa given in the Sūtra in full and poetical form. The supplementary prose on the Śivi-jātaka, which is also found in the

[1] Kai-yen-lu, fasc. 4 (XXXVIII., 4, 38*a*).

[2] N., p. 411.

[3] Both translations consist of 4 fascs. *Cf.* Kai-yen-lu, etc.

[4] N., 1180.

[5] In the text 15, Saddharmapuṇḍarīka (fascs. 7, 9, 10, 26, 30, 32, etc.), Sukhavatī vyūha (fascs. 9, 22), Avataṃsaka (fascs. 30, 50, 73, 100), Vimalakīrtinirdeśa (fascs. 9, 15, etc.), Śurāṅgamasamādhi (fascs. 10, 26, etc.), and many others are cited.

[6] Bodhiruci, chap. 18 (T.E., IV., 6, 71*a*); Sikṣānanda, chap. 10 (T.E., IV., 6, 114*a*). O Mahāmati! Know this! In future, after the Sugata left this world, a man will be born in Southern India, protecting my Dharma, as a renowned and virtuous monk, with the name o Nāgārjuna. He will destroy the heretical doctrines of the Realists (Astika) and Nihilists (Nāstika), and propagate my highest Mahāyānadharma. He will attain to the Pramuditā stage, and be born in the land of Sukhavatī. *R.A.S.* MS. 129*b* 3-5. See Additional Notes.

[7] Two works commenting on the refutations against heretics and Hīnayānists in the Laṅkāvatāra (N., no. 1259, 1260) are ascribed to Āryа Deva, who is a younger contemporary of Nāgārjuna. The works are translated by the same translator of the text 17 B. Considered from the date of the translation and translator, the ascribed authorship calls for further inquiry.

Sūtra, evidently shows this fact. The connection of the Sūtra with the Jain literature has already been mentioned. According to Professor Leumann, the oldest Niryukti belongs to the first century of the Christian era. The Saudāsa story in the Āvaśyaka may have existed in the fifth century. This gives an important suggestion as to the date of the construction of the Siṃhasaudāsa legend in Buddhist literature.

Texts 7 and 8 are especially important and interesting, because they combine the Sanskrit and Pāli stories of Sutasoma. As already said, Ārya Śūra, the author of text 7 takes the character of Kalmaṣapāda from the northern tradition, possibly from the Siṃhasaudāsa-sūtra, while he borrows materials *en bloc* from the Pāli for the part of Sutasoma.

The work by Kṣemendra, text 8, adopts the former poem with only few modifications.

In these two texts the curse-story of the cannibal king is entirely wanting. The number of the captured princes is only 100 or 101, as in the older Avadānas.

33. *The Second Development.*—Texts 19 and 21 are the most-developed form of the Kalmāṣapāda story. Not only the Buddhist elements in the various texts are here brought together, but the Epic colouring is conspicuously vivid. As the latter point has been already discussed, we will now consider the former. As has already been pointed out, the story in our text finished its development in Khotan and was brought to Turfan, where the compilation was made. Compared with the Mahāsutasoma-jātaka, the characteristics of the story are sharply contrasted. It is very interesting to see these developments in the two typical lands representing the two main divisions of the Buddhist Church—Khotan and Ceylon.

Firstly, the texts are indebted to text 11 for their foundation-stone. In text 11, as before mentioned, two questions on the former birth of the robber Aṅgulimāla are explained. On the first question—why that cruel robber was converted by the Buddha?—the Avadāna gives the

answer in the story of Phumiñ and the man-eater. Regarding the second question—why Aṅgulimāla had taken so many lives before his conversion?—a supplementary story is told about a sage. In our texts, after the Sutasoma-jātaka, the story of a sage follows directly, just as in text 11, only with some modification and enlargement. There remains, therefore, scarcely any doubt concerning the source of our texts. Further, our text uses the four gāthas in text 11 *verbatim et literatim*.

Secondly, the texts do not hesitate to borrow the names of hero and adversary from texts 13 and 15. In text 11 the name of the man-eater is wanting, and the hero is called Phumiñ, not Sutasoma. This fact may be proved from the following parallel passages in the Mahāprajñā-pāramitā-śāstra and our texts:

TEXT 15.

'They said: "Have never anxiety on account of Kalmāṣapāda. We will build an iron palace guarded by a strong army. Though Kalmāṣapāda has a miraculous power, he deserves not to be feared."'

TEXT 21=18.

'Da sprachen die Beamte zu ihm: "Habe keine Furcht vor König Kangta (Kalmaṣapāda); unsere Meinung ist, dass wenn zum Schutze der königlichen Person ein Gebäude von Eisen aufgeführt würde, und der König darin seinen Sitz nähme, Kangta, so stark und mächtig er auch sein mag, nichts vermögen wird."'

Thirdly, the texts have some relation to text 14. Here the duration of the twelve years' cannibalism agrees. The description in text 14 is very laconic, and the meaning is not quite intelligible. But it relates to the oath of the king himself, who according to our texts utters a terrible curse on his subjects who try to kill him in the bath.

Fourthly, perhaps our story has some relation to text 16. It is at least positively clear that the compilers of the Damamukavadānā referred to Kumārajīva's translation of text 16, for the four stanzas in the texts apparently show this fact. The number of the kings captured by Kalmā-ṣapāda in our story is quite identical with that in text 16.

Fifthly, a most important point is the relation of our

texts to texts 17A and 20. Our texts here introduce the lioness-story in the older Laṅkāvatāra, and its enlarged and poetical version in text 20.

The priority over our text of the Siṃhasaudāsa-sūtra, though the date of its translation is considerably later, may be sufficiently proved from the interpolation in the later Laṅkāvatāra mentioned above. If this commentary was written after the interpolated texts, 17 B.C.—that is to say, after the superfluous addition of a new Kalmāṣapāda story like our texts—this suitable and important example for the subject-matter of the Sūtra must be also placed after the supplementary prose on the Sivi-jātaka.

With the texts 1, 6, and 7, our story has no connection. This may probably be due to the geographical position of Khotan being unfavourable for the transmission of the influence.

34. *Conclusion.*—The study on the Kalmāṣapāda stories touches certain important questions in Indian literatures.

It supplies at least a concrete example for the solution of a question: Which process does the development of a story follow in various literatures?

On the Brahmanic side this study reveals clearly a literary connection between the Vedic writings and the Mahābhārata. We find that an ancient tradition preserved in the Ṛg-Veda had gradually developed in the Epic and the Purāṇas, taking on quite a different form and character. On the Buddhistic side it contributes still more important results concerning the development of the Birth-stories, manifesting clearly a process of advance from the simplest form to the most elaborate construction. Many important points on the Pāli and Sanskrit Jātakas are also elucidated through it.

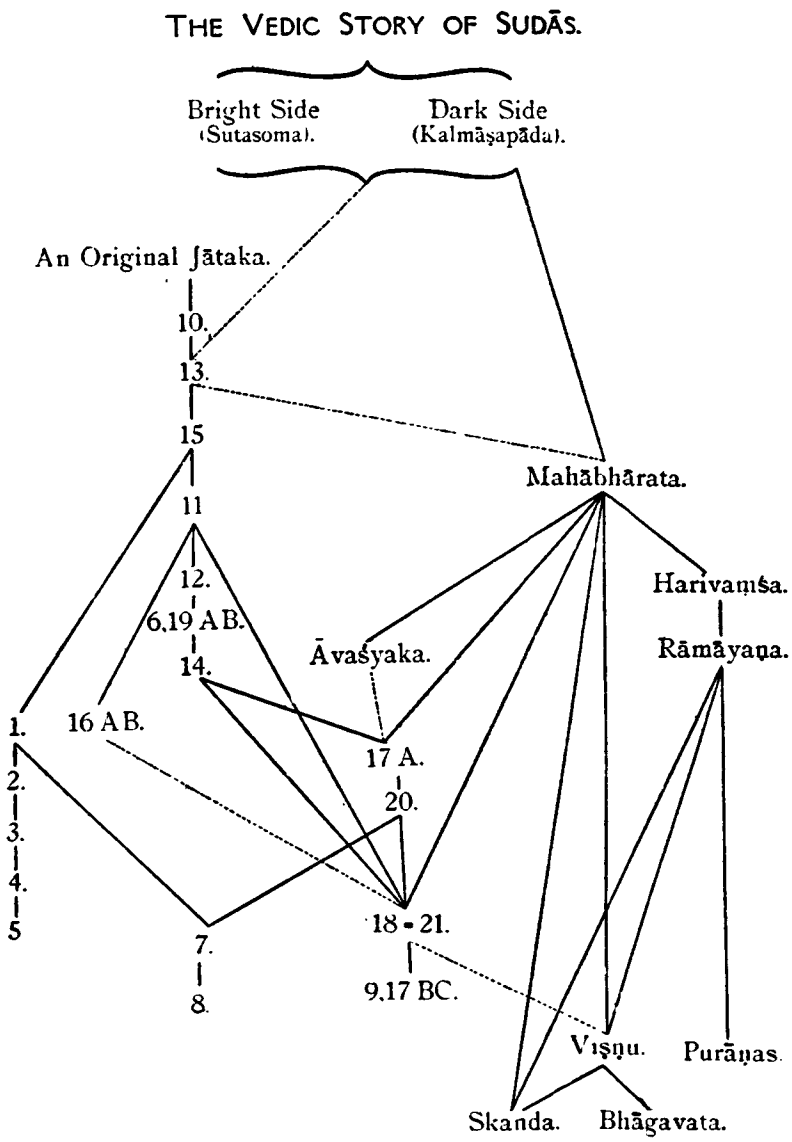
The inquiry explains yet another question: What are the conditions necessary for the development of a story? Herein our inquiry is of deep significance for the histories of civilization and religion.

The picture of the priestly supremacy in the Epic period in contrast with the heroic age of the Ṛg-Veda is

thrown into high relief by such a study. The incidental implications of the Mahābhārata and the Purāṇas may as to culture be also observed. The characteristic differences of Brahmanism and Buddhism in the story are of interest. The tendencies of the Hīnayāna and Mahāyāna may be obviously seen. The Ceylonese Hīnayānists, who were always of a conservative character, have completed a development of the story with pure Buddhistic elements, while the progressive Khotan Mahāyānists received considerable external influence from the Brahmanic literature, showing their customary facility for assimilation.[1]

The result of the whole study is schematized as follows:

[1] See *résumé* of my speech in the Third Congress of the History of Religions in Basle, 1905.


THE VEDIC STORY OF SUDĀS.
Bright Side
(Sutasoma).
Dark Side
(Kalmāṣapāda).
An Original Jātaka.
10.
13.
15
11
12.
6,19 AB.
14.
16 AB.
1.
2.
3.
4.
5
7.
8.
Āvaśyaka.
17 A.
20.
18 - 21.
9,17 BC.
Mahābhārata.
Harivaṃśa.
Rāmāyaṇa.
Viṣṇu.
Purāṇas.
Skanda.
Bhāgavata.

ADDITIONAL NOTES.

CHAPTER I.

1. 康 Khān is an abridged form of 康居 Khān-kiu. See 元史譯文證補; Watters' On Yuan-chwang, I., p. 92; F. W. K. Müller's Beitrag z. genaueren Bestimmung d. unbekannten Sprachen Mittelasiens (Sitzungsbericht d. Königl. Preuss. Akad. d. Wissenschaften, 1907, p. 959).

In a commentary on the Dharmapada, Avadāna-sūtra (Nanjio, No. 1321), fasc. 25 (T.E. xxiv., 6, 35*a–b*), a different version of the Kalmāṣapāda story is found. The story serves as an example to verse 38 of the Pāpa-varga (Udānavarga XXVIII., v. 41; W. W. Rockhill's translation, p. 140). Its epitome is as follows:—Once a cannibal demon ruled as king. He caught ninety-nine kings for his victims. The poor kings complained to the demon that they would not regret dying if he could only capture Sunakṣatra (or Surāṣi, good constellation, 善宿), who was a king practising the deeds of the Bodhisattva. The cannibal king agreed, and sent forth his demon army to take Sunakṣatra captive. A Brahmin went abroad to study, leaving all his relatives at home. When he returned after his long journey he could not find them, and learnt that they were confined to prison for debt to their king. The Brahmin begged Sunakṣatra for help. The merciful king consented to his petition and then went to bathe. Thereupon the demon army captured the king and brought him to the cannibal king, who allowed him to go only to fulfil his promise to the Brahmin, and on the condition of his duly returning. When Sunakṣatra faithfully returned he uttered a gāthā (Udānavarga XXVIII., ver. 41), to the surprise and admiration of the demon, who was at once converted, and set free the ninety-nine kings, giving up his own kingdom to Sunakṣatra.

4. *Surațha* 須賴國 in the older translations. It is also variously transcribed as 須賴拏, 須賴吒·蘇剌佗·*Sutasoma* 須陀摩·*Kalmāṣapāda* 羯摩沙波羅·

5. *Sutasomarāja-sūtra* 須陀蘇摩王經·*Sutasoma* 須陀須摩王·*Kalmāṣapāda* 却磨沙波陀大王·*Lu-tsö* 鹿足·

6. *Phumiň* 普明·*A-gun* (Ö-chiün) 阿群·

8. *Sudasoma* 須陀素彌·*Kalmāṣapāda* 迦摩沙鞞, *Mahāsutasoma* 大蘇摩王·

9. 班足 Spotted feet. *Thien-lo* 天羅; 摩竭提此云天羅, 天羅者卽班足之父 (T.E. xxx., 8, 13*a*).

The slight alternations of the stanzas in Text 11 by Kumārajīva are as follows. The compiler of Text 18 copied the whole text from Kumārajīva's translation with a few corrections:—

Text 11.	Text 16*a*.	Text 18.
V. I*a*. 却數終訖	Same as 11.	却數終極 བསྐལ་བའི་མཐར་ལ་རྒྱུ་ར་དེ།
V. I*b*. 天龍福盡	Same as 11.	天龍人鬼 ལྷ་དང་ཀ་དང་ལྷ་མི་ཡན།
V. II*c*. 欲深禍重	欲深禍高	Same as 16*a*. འདོད་པ་ཐོག་རྩེ་དང་ཚེ་ཐུང།
V. III*c*. 都綠幻居	Same as 11.	都如幻居 རྒྱུ་མ་ལ་ནི་ཀུན་གནས་ཏེ།
V. IV*a*. 駕乘四蛇	假乘四蛇	Same as 16*a*. གདུག་པའ་སྐྱལ་བའི་ལ་གནས་ཏེ།
V. IV*d*. 三界皆幻	形神尙離	Same as 16*a*. ལུས་དང་སེམས་ཀྱང་སྐྱལ་བྱར་ནོ།

13. *Simhasaudāsa* 師子素馱娑·Wan-yueh 圓月·V. 5*b* describes the pedal deformity of the king as 班足丈夫如獸王·

14. *Simhasaudāsa* 師子蘇陀娑·

17. *Kalmāṣapāda* 以足班駁, 字爲迦摩沙波陀 (晉言駮足): དོ་ན་བག་བའི་རྒྱུ་མིང་དོ་བཀྲ་བཀྵཀས་སོ། *Sutasoma* 須陀素彌·

18. The concordance of the Skt. text of the Laṅkāvatāra and the two Chinese translations is as follows:—

Sanskrit Text (R.A.S. MS.).	Śikṣānanda.	Bodhiruci.
1. Adhyeṣa (f. 1*b* 2)	1. 勸請	1. 請佛.
2. Sarvadharmasamuccaya (f. 11*a* 3)	2. 集一切法	2. 問答 Praśnôttara. 3. 集一切法.
3. Anitya (f. 64*a* 3)	3. 無常	4. 佛心 Buddhacitta. 5. 盧迦耶陀 Lokāyata. 6. 涅槃 Nirvāṇa. 7. 法身 Dharmakaya. 8. 無常.
4. Abhisamaya (f. 99*a* 5)	4. 現證	9. 入道 Mārgapraveśa.
5. Tathāgata-nityânitya (f. 101*b* 4)	5. 如來常無常	10. 如來常無常.
6. Kṣaṇika (f. 103*a* 1)	6. 刹那	11. 佛性 Buddhagotra. 12. 五法門 Pañcadharmamukha. 13. 恒沙 Gaṅgānadivāluka. 14. 刹那.
7. Nirvāṇika (f. 113*a* 5)	7. 變化	15. 化.
8. Māṃsabhakṣa (f. 115*a* 2)	8. 遮肉	16. 遮肉.
9. Dhāraṇī (f. 121*a* 5)	9. 陀羅尼	17. 陀羅尼.
10. Sagāthaka (f. 122*a* 7)	10. 偈頌	18. 總 Sāmānya.

Siṃhadāsa 師子奴. Siṃhasaṃbhava 師子生.

CHAPTER III.

23. Foot-note. *Kammāssadamma*, 劍磨瑟曇 in the Chinese Madhyama-Āgama, 調伏駁牛聚落 in the Samyukta, 却磨沙住處 in the Digha.

28. A Sanskrit rendering of the Jain legend of Kalmāṣapāda in the Āvaśyaka reads as follows: 'Saudāso rājā māṃsa-priyaḥ. Amāghātaḥ. Māṃsaṃ biḍālena gṛhītaṃ. Saukarikeṣu mārgitaṃ, na labdhaṃ. Kumāra-rūpaṃ māritaṃ, susaṃbhṛtaṃ. Bhuktvā prechati. Kathitaṃ. "Puruṣā ājñaptā mārayatêti. Nāgarair jñātaḥ bhṛtyaiś ca "rākṣasa" iti madhu pāyayitvā aṭavyāṃ praveśitaḥ. Catvare sthitaḥ, gadāṃ gṛhītvā dine-dine mānuṣaṃ mārayati.'— Kecid bhaṇanti: 'virahe janaṃ mārayati' (Prof. Leumann).

CHAPTER V.

30. The title of N. 1325: 瑜珈遮復彌，晉言修行道地.

32. A prophecy regarding Nāgārjuna in the Laṅkāvatāra, chap. X:

> Nirvṛte Sugate paścāt kālo 'tīto bhaviṣyati.
> Mahāmate! Nibodha tvaṃ! Yo nītiṃ dhārayiṣyati
> Dakṣināpatha-Vaidarbhī bhikṣuḥ śrimān mahāyaśāḥ
> Nagāhvayasya so nāmnā sad-asat-pakṣa-dārakaḥ,
> prakāśya loke mad-yānaṃ mahāyānaṃ anuttaraṃ,
> āsādya Muditāṃ bhūmiṃ yāsyate sa Sukhāvatīṃ.
>
> (R.A.S. MS No. 5, f. 129½ 3–8).

Dr. Walleser has kindly read for me a corresponding Tibetan translation (India Office copy, Kanjur Mdo, vol. V., f. 254½ 3 et seq.), which agrees with the Sanskrit text very closely, and through which some obscure points in the text were settled.

Die Gāthās des Dīghanikāya mit ihren Parallelen.

Von R. Otto Franke.

Vorbemerkung.

Alles was über Sinn und Anlage dieser Gathā-Konkordanz zu wissen nötig ist, habe ich im Vorwort zur Suttanipata-Konkordanz ZDMG. 63. 1ff. und im Vorwort zur Vinaya-Konkordanz WZKM. XXIV auseinandergesetzt, worauf ich der Kürze wegen verweise.

Es ist mir an dieser Stelle Bedürfnis, dankbar auszusprechen, daß ohne das Vorhandensein der Veröffentlichungen der Pāli Text Society diese Konkordanz kaum denkbar gewesen wäre. Und unter denselben wieder ist Rhys Davids-E. Carpenter's Ausg. von D. I und II eine der wichtigsten Grundlagen dieser Untersuchung.

Das Verzeichnis der Abkürzungen steht ZDMG. 63. 20—22. Es kommen hier in der Dighanikāya-Konkordanz folgende Abkürzungen hinzu:

Mm Vidy. = Mahāmāyūrī Vidyārājñī ed. S. v. Oldenburg, Zapiski Vostočnago Otdělenija Imperatorskago Russkago Archeologičeskago Obščestva Bd. XI (1897—1898), St. Petersburg 1899.

Netti = Nettipakaraṇa ed. E. Hardy. London 1902. PTS.

Ras. = Rasavahinī. Die vereinzelten Hinweise darauf habe ich Warren-Lanman's Visuddhimagga-Materialien entnommen.

Vm. = Visuddhimagga. Die Kenntnis der Gathās desselben verdanke ich den eben genannten Materialien.

XI. Kevaddhasutta.

XI. 85^{1a+b} (I. 223) etc. (s. XI $^{1+2a+b}$ und XI $^{1a+b+2a+b+4a+b}$)
cfr. Ud. I. 10^{1a+b} *Yattha āpo ca paṭhavi* (A *pathī*)
tejo vāyo na gādhati.[1]
= Netti 150, wo v. l. BiS *paṭhavī ca*, aber nicht die v. l. A von Ud.[2]

XI. 85^{1+2a+b} *Kattha āpo ca paṭhavī* (*ca* in SS)
tejo vāyo na gādhati ($^{a+b}$ s. auch besonders)
kattha dīghañ ca rassañ ca
anuṃ (so alle Mss.) *thūlaṃ subhāsubhaṃ* ($^{c+d}$ s. auch besonders).
Kattha nāmañ ca rūpañ ca
asesaṃ uparujjhati ($^{a+b}$ und ^{b} s. auch besonders).

vgl. XI. 85^{3+4a+b} *Ettha āpo ca paṭhavī* (*ca* in SS)
tejo vāyo na gādhati
ettha dīghañ ca rassañ ca
anuṃ (so alle Mss.) *thūlaṃ subhāsubhaṃ.*
Ettha nāmañ ca rūpañ ca
asesaṃ uparujjhati.

XI. $85^{1a+b+2a+b+4a+b}$ (s. XI. 85^{1+2a+b}) vgl. auch
S. I. 3. $7^{1c+d+2a+b+e+f}$ (I. 15) *kattha nāmañ ca rūpañ ca*
asesaṃ uparujjhati?
Yattha āpo ca paṭhavī
tejo vāyo na gādhati
ettha nāmañ ca rūpañ ca
asesaṃ uparujjhati.[3]

XI. 85^{1c+d} etc. (s. XI. 85^{1+2a+b})
cfr. SN. III. $9^{40(63)a+b}$
Yo ca dīghaṃ va (B^{ai} *dīghañ ca*) *rassaṃ vā*
aṇuṃthūlaṃ subhāsubhaṃ
= M. 98 (unausgeführt).

[1] Die Parallele Ud. = S. I. 3. 7 auch von Steinthal Ud. p. 9 und Rhys Davids-Estlin Carpenter D. Vol. II p. 392 notiert.

[2] E. Hardy, Netti p. 150 hat diese Netti-Stelle schon mit S. und D. verglichen, aber nicht in Ud. verificiert. Vgl. auch Rhys Davids-E. Carpenter D. II. 392.

[3] Schon von Rhys Davids-Estlin Carpenter D. Vol. II p. 392 verglichen.

= Dhp. $^{409a+b}$ *Yo 'dha dīghaṃ va* (in 2. Ausg. v. l. C^{c} *vā*) *rassaṃ vā*
aṇuṃthūlaṃ (in 1. Ausg. v. l. A. *thu*^{c})
subhāsubhaṃ.

XI. 85^{2a+b} etc. (s. XI. 85^{1+2a+b} und XI. $85^{1a+b+2a+b+4a+b}$ und XI. 85^{1}) vgl. auch
S. I. 3. 3^{4a+b} (I. 13) = I. 5. 10^{6a+b} (I. 35)
Yattha nāmañ ca rupan[1] *ca*
asesaṃ uparujjhati.

XI. 85^{2b} etc. (s. XI. 85^{1+2a+b}, XI. $85^{1a+b+2a+b+4a+b}$, XI. 85^{2a+b}) auch — S. LVI. 22. 4^{1d} (V. 433) *asesaṃ uparujjhati.*
^{3d} *asesaṃ uparujjhati.*
= SN. III. 12^{1} (^{724})$^{d.\,3}$ (^{726})^{d} etc., s. ZDMG. 63.

XI. 85^{4a+b} (s. unter XI. 85^{1+2a+b})
+ $^{c+d}$ *viññāṇassa nirodhena* (^{c} s. auch besonders)
etth' etaṃ uparujjhati ($^{c+d}$ s. auch besonders).
vgl. SN. V. 2^{6} (^{1037})$^{c-f}$ *yattha nāman ca rūpañ ca*
asesaṃ uparujjhati
viññāṇassa nirodhena
etth' etaṃ uparujjhati.[2]
= N^{c}. II $^{11c-f}$ = $^{12c-f}$ (17f), ohne Abweichung.
= Netti 14^{2c-f} = 17^{1c-f} = 71^{4c-f}.

XI. 85^{4c} etc. (s. XI. 85^{4}) auch = A. III. 89. 2^{5a} (I. 236)
Viññāṇassa nirodhena.
SN. III. 12^{11} (^{734})^{c} *viññāṇassa nirodhena.*
Vgl. auch SN. III. 12^{8} (^{731})^{c} etc., s. ZDMG. 63.

XI. 85^{4c+d} etc. (s. XI. 85^{4}) vgl. auch SN. V. 14^{6} (^{1110})^{b} = ^{7} (^{1111})^{d}
viññāṇaṃ uparujjhati
= N^{c}. XIV ^{16b} = ^{17b} (161) = ^{18d} = ^{19d} (161. 163).

XIV. Mahāpadhānasutta.

XIV. 3. 2^{1a+b} (= 3. 4^{1a+b}) außer den folgenden auch = Par Dīp. IV. 25. Z. 17. Siehe Vin. Konk., WZKM. XXIV.

XIV. 3. 2^{1+2} (= 3. 4^{1+2}) + 7^{1-3} = MV. I. 5. 3^{1+2} + 5. 7^{2+3} + 5. 12 = M. $26^{1+2+4-6}$ (I. 168f.) = S. VI. 1. 1. 4^{1+2} +

[1] *rupan* I. 5. 10^{6a} natürlich Druckfehler.

[2] Schon von Rhys Davids-Estlin Carpenter D. Vol. II p. 392 verglichen.

9^{2+3} + 13 (I. 136—8) s. unter MV. a. a. O., WZKM XXIV.

XIV. 3. 2^{1+2} (= 3. 4^{1+2}) + 7^{2+3} auch = Mvu III. 314—319 und LV. XXV$^{19+20+17+18+34}$ (397 und 400) s. ebendort.

XIV. 3. 7^{1} außer den genannten auch = It. 38^{3}. N^{m}. XIV^{14} (337). XVI^{5} (431). N^{c}. XVI^{2} (179). Vgl. Dhp. ^{28} = Mil. 387^{2}. Dutr. A^{3} 16. Vgl. auch Mbh. XII. 17^{20}. S. ebendort.

XIV. 3. 7^{1c} etc. (s. die vorigen und die folgende Parallele) vgl. auch SN. II. $1^{12(2:3)c}$ = KhP. VI^{12c}. S. ebendort.

XIV. 3. 7^{1c+d} außer den genannten auch = Sum. I. 183. S. ebendort.

XIV. 3. 7^{2} außer den genannten auch = S. XI. 2. 7. 5 (I. 234), s. ebendort.

XIV. 3. 7^{2a+b} außer allen genannten vgl. auch S. XI. 2. 7. 4^{a+b} (I. 233) = Mvu III. 315. 14 = 316. 4: LV. XXV $^{17a+b}$ — $^{18a+b}$ (397), s. ebendort.

XIV. 3. 7^{3a} etc. (s. alle vorigen) vgl. auch MV. I. 5. 7^{1c} etc., s. ebendort.

XIV. 3. 7^{3a+b} etc. (s. die vorigen) vgl. auch It. 84^{2c+d}, s. ebendort.

XIV. 3. 28^{1-3} = Dhp. $^{184+185+185}$ [1] = Smp. I. 93^{1+2+3}.

Im Einzelnen:

XIV. 3. 28^{1a+b} etc. (s. folg. Parell.) = $^{a+b}$ einer G. in Vm. IX (Warren's Excerpte), ohne Abweichung von D.

XIV. 3. 28^{1} *Khantī paramaṃ tapo titikkhā* (K *tit*^{c})
nibbānaṃ paramaṃ vadanti Buddhā ($^{a+b}$ s. bes.)
na hi pabbajito parūpaghāti
samaṇo (B^{m} und vielleicht Sum. *na sam*^{c}) *hoti*
paraṃ viheṭhayanto.

= Dhp. ^{184}, wo aber ^{a} ohne die v. l. von D.,
in ^{b} in der 2. Ausg. v. l. C^{c} *nibbāṇaṃ*,
in ^{c} in beiden Ausgaben *parūpaghāti*,
in ^{d} in der 1. Ausg. v. l. BC *samano*, aber nicht die v. l. von D.

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[1] Schon von Rhys Davids-Estlin Carpenter D. II p. 49 bemerkt.

= Smp. I. 93[1], wo aber in [a] *khanti*, sonst Übereinstimmung mit Dhp., ohne dessen vv. ll.

XIV.3.28[2] *Sabbapāpassa akaraṇaṃ*
kusalassa upasampadā
sacitta-pariyodapanaṃ
etaṃ Buddhāna sāsanaṃ ([c+d] und [d] s. auch bes.).

= Dhp.[183], ohne Abweichungen in der 1. Ausg., nur mit v. l. C *etaṃ;* in der 2. Ausg. gegen die Mss. gedruckt *Sabbapāpass', kusalass', sacittapariyodap',* nur *kusalass'* findet sich wirklich in einem Ms, in B[r], während C[k] C[c] *kusalassa* hat.

= Smp. I. 93[2], ohne Abweichung von D.

= Netti 43 und 81, wo abweichend an beiden Stellen *kusalass' ūpasampadā* mit v. l. B_1S *°lassassa upa°* resp. *°lassa upa°*, *buddhāna sās°* (43) mit v. l. S *°nusās°*.

= Mvu III. 420. 12+13 *Sarvapāpasyākaraṇaṃ*
kuśalasyopasaṃpadā
svacittaparyādāpanaṃ
etad Buddhānuśāsanaṃ.[1]

XIV.3.28[2 c+d] etc. (s. vorige Parall.) = einer halben G. in Vm. I (Warren's Excerpte).

XIV.3.28[2 d] etc. (s. XIV. 3.28[2]) = XIV. 3.28[3 f] etc. (s. dort) u.

= Mil. 394[3 d] *etaṃ buddhāna sasanaṃ.*

Vgl. auch Ap. in Par Dīp. V. 149[75 d] *etaṃ buddhāna vandanaṃ* (PB *°danā*).

XIV.3.28[3] *Anupavādo* (S[c]K *anūp°*, S[t] *anūvādo*) *anupaghāto* (S[c]K *anūp°*)
pātimokkhe ca saṃvaro ([b] s. auch besonders)
mataññutā ca bhattasmiṃ
pantañ ca sayanāsanaṃ ([c+d] u. [d] s. auch besonders)
adhicitte ca āyogo ([e] s. auch besonders)
etaṃ Buddhāna sāsanaṃ ([f] s. auch besonders).

= Dhp.[185] *Anupavādo* (1. Ausg. v. l. C *anūpav°*) *anupaghāto* (1. Ausg. v. l. BC *anūp°*)

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[1] Schon von Senart Mvu III. 523 mit Dhp. [183] verglichen.

patimokkhe ca saṃvaro
mattaññutā (in 1. Ausg. p. 467 corr. zu °*ññutā*) *ca bhattasmiṃ*
pantan (so 2. Ausg.; v. l. C[k] und 1. Ausg. *patth*°, C[c]S[k] *panth*°) *ca sayanāsanaṃ*
adhicitte ca āyogo
etaṃ (in 1. Ausg. v. l. A *etam*) *Buddhāna sāsanaṃ.*

= Ud IV.6 *Anupavādo anupaghāto*
pātimokkhe ca saṃvaro
mattaññutā ca bhattasmiṃ
patthan (A und M[1] *pantan*, C[1] *santan* corr. zu *patthan*) *ca sayanāsanaṃ*
adhicitte ca āyogo
etaṃ buddhāna (BC °*nā*) *sāsanaṃ.*[2]

= Dhp. A. 459[3], mit Dhp. übereinstimmend, in[d] *patthaṃ.*

= Smp. I. 93[3], wo *anupavādo anupaghāto.*

Vgl. auch Thag. [583] *Na so upavade kanci*
upaghātaṃ vivajjaye
saṃvuto pātimokkhasmiṃ
mattaññū c'assa bhojane.

XIV. 3. 28[3b] etc. (s. XIV. 3. 28[3]) = Dhp. [375d] *pātimokkhe ca saṃvaro.*

Dutr. B 17[d] *pratimukhe i ...*[3]

XIV. 3. 28[3c+d] etc. (s. XIV. 3. 28[3]) vgl. SN. II. 11[4] ([575])[b+d] *pantan* (C[b] *patthan*, B[i] *panthaṃ*) *ca sayanāsanaṃ*
mattaññū hohi bhojane.

XIV. 3. 28[3d] etc. (s. XIV. 3. 28[3]) vgl. SN. IV. 16[6] ([960])[d] etc., s. dort.

XIV. 3. 28[3e] etc. (s. XIV. 3. 28[3]) = Thag. [591c] *adhicitte ca āyogo*, auch das unmittelbar folgende *etaṃ* entspricht.

XIV. 3. 28[3f] etc. (s. XIV. 3. 28[3]) XIV. 3. 28[2d] etc., s. dort.

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[1] Nach Windisch JPTS. 1890. 99.

[2] Schon von Steinthal Ud. p. 43 = Dhp. [185] notiert.

[3] Auch Fausböll Dhp. 2. Ausg. p. 84 hat beide mit Dhp. [185] verglichen.

XVI. Mahāparinibbānasutta.

XVI. 1. $31^{1-3}+34$ (außer = der folg. Parallele) = Ud. VIII. 6^{1-4}, s. Vin.-Konk., WZKM XXIV.

XVI. 1. $31^{1-3}+34+2.\ 3^{1+2}$ = MV. VI. 28. $11^{1-3}+13+29.\ 2^{1-2}$, s. ebenda.

XVI. 1. 31^{1d} = MV. VI. 28. 11^{1d} etc., s. ebenda.

XVI. 1. 31^{3a} = MV. VI. 28. 11^{3a} etc., s. ebenda.

XVI. 1. 31^{3b} = XXXI 16^{d} (195). MV. VI. 28. 11^{3b} etc., s. ebda.

XVI. 1. 31^{3c+d} = MV. VI. 28. 11^{3c+d} etc., s. ebenda.

XVI. 1. 34 s. oben XVI. 1. $31^{1-3}+34$ etc.

XVI. 2. 3^{1+2} (außer = MV. VI. 29. 2^{1+2}) auch = S. LVI. 21. 5^{1-2}, s. Vin.-Konk., WZKM. XXIV.

XVI. 2. 3^{1b} = MV. VI. 29. 2^{1b} etc., s. ebenda.

XVI. 2. 3^{1c} = MV. VI. 29. 2^{1c} etc., s. ebenda.

XVI. 2. 3^{1d} = MV. VI. 29. 2^{1d} etc., s. ebenda.

XVI. 2. 3^{2b} = MV. VI. 29. 2^{2b} etc., s. ebenda.

XVI. 2. 3^{2d} = MV. VI. 29. 2^{2d} etc., s. ebenda.

XVI. 3. 10 *Tulam atulan ca sambhavaṃ*
bhava-saṃkhāram avassajī (S^{t} *oss*$^{\circ}$, S^{cd} *°khāra ossaji*, K *avassajji*, B^{m} Sum. *avassaji*) *munī* (B^{m}K *muni*)
ajjhattarato samāhito (^{c} s. auch besonders)
abhida (B^{m} *abhinda*) *kavacam iv' atta-sambhavaṃ.*

= S. LI. 10. 17 (V. 263)
Tulam atulan ca sambhavam
bhavasaṅkhāram avassaji (S$^{1-3}$ *ssajaṃ*) *muni*
ajjhatturato (S^{1} *ajjharato*, S^{3} *ajjhettaro*) *samāhito*
abhindi (S^{1} *abhida*, S^{3} *abhinoda*) *kavacam iva-ttasambhavaṃ* (S$^{1-3}$ *iva-* [S^{1} *vā-*] *yambhavaṃ*).

= A. VIII. 70. 9 (IV. 312)
Tulam atulan ca sambhavaṃ
bhavasaṅkhāram avassaji (MS. *°jji*) *muni*
ajjhatturato samāhito
abhindi kavacam iv' attasambhavaṃ (M. *iva etta*).

= Ud. VI. 1 *Tulam atulaṃ ca sambhavaṃ*
bhavasaṅkhāram avassajji (M *ssajī*[1]) *muni*

[1] Nach Windisch JPTS. 1890. 102.

ajjhattarato samāhito
abhindi (A *abhinda*, D *abhidhi*) *kavacam*
iv' attasambhavaṃ.[1]

= Netti 60, wo aber in [b] aller Mss. *avassaji*, *muni*, in [d] *abhida* mit v. l. S. *abhinda*. Sonst ohne die vv. ll. von D.

= Divy. XVII[1] (203) *Tulyam atulyaṃ ca saṃbhavaṃ*
bhavasaṃskāram apotsṛjan muniḥ
adhyātmaratataḥ samāhito
hy abhinat kauśam (so die Mss.)
irāṇḍasaṃbhavaḥ.

XVI. 3. 10[c] etc. (s. XVI. 3. 10) auch = Dhp. [362 c]
ajjhattarato samāhito

= Dutr. B 10[c] *ajhatmarato samahito.*

Vgl. auch Thag. [981 c] *ajjhattarato susamāhitatto*
= Mvu III. 423. 1 *adhyāyarato samāhito.*

XVI. 3. 51 Sep.-G[1] von K vgl. SN. III. 8[5] ([578]) etc., s. SN.-Konkordanz ZDMG. 63.

Von derselben G.[b] = SN. III. 8[5]([578])[b] etc., s. ebenda.

Von derselben G.[d] = SN. III. 8[5]([578])[d] etc., s. ebenda.

XVI. 3. 51 Sep.-G.[2] von K = einer G. in Vm. VIII (Warren's Excerpte), wo aber in [d] *yaṃ* statt des ersten *yanca* und in [e] *bhedana-pariy°*, und vgl. SN. III. 8[4] ([577]) etc., s. ebenda.

Von derselben G.[f] = SN. III. 8[4]([577])[d] etc., s. ebenda.

XVI. 3. 51[1a] *Paripakko vayo mayhaṃ*
vgl. Dhp. [260 c] *paripakko vayo tassa.*

XVI. 3. 51[1b] *parittaṃ mama jīvitaṃ*
vgl. VV. 21[2 d] (II. 4[2 d]) *parittaṃ tava jīvitaṃ.*

XVI. 3. 51[2+3] *Appamattā satīmanto*
susīlā hotha bhikkhavo
susamāhita-saṃkappā
sacittam anurakkhatha ([d] s. auch besonders).
Yo imasmiṃ dhammavinaye
appamatto vihessati (K *viharissati*, *vihess°* in der Fußnote)

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[1] Ud. ist schon von Steinthal p. 62 mit D. XVI verglichen worden. S. auch D. II p. 107.

pahāya jātisaṃsāraṃ (B^{m} *pahāya jāyajāyatiyaṃs*°)
dukkhass' antaṃ karissati (G.[3] und G.[3d] s. auch besonders).

= Dutr. A[2] 5+6 *Apramata smatimata*
suśila bhotu bhichavi
susamahitasagapa
sacita anurachadha.
Yo imasa dhamavinai[1]
apramatu vihaṣiti
prahai jatisaṅsara
dukhus' ata kariṣa[t]i.[2]

XVI. 3. 51[2d] etc. (s. XVI. 3. 51[2+3]) auch = Dhp.[327b] = Mil. 379[b] *sacittam anurakkhatha*
(In der 1. Dhp.-Ausg. mit v. l. B *anurakkhata.*).

XVI. 3. 51[3] etc. (s. XVI. 3. 51[2+3]) auch = S. VI. 2. 4. 18[2] = 23[2] (I. 157) *Yo imasmiṃ*[3] *dhammavinaye*
appamatto vihassati (S[1–3] °*hess*°)
pahāya jātisaṃsāraṃ
dukkhass' antaṃ[3] *karissati.*

= Thag.[257], wo *vihessati*, sonst keine Abweichung von S.[4]
= KV. II. 5. 22[2] (I. 203), wo *viharissati*, und *pahāya* mit v. l. PS *pahāti*, sonst keine Abweichung von S.
= Mpū. 23[2].
= Divy. IV[2] (68) *Yo hy asmin dharmavinaye*
apramattaś cariṣyati
prahāya jātisaṃsāraṃ
duḥkhasyāntaṃ kariṣyati.[5]
= Av. I[2] und noch oft in Av., ohne Abweichung von Divy.

XVI. 3. 51[3d] etc. (s. XVI. 3. 51[2+3] und XVI. 3. 51[3]) auch =

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[1] Cfr. Franke ZDMG. 60. 509.

[2] Diese Entsprechung ist schon festgestellt von Lüders Gött. Nachr. philol.-hist. Kl. 1899 p. 475.

[3] °*smim* in 18[2] und *antam* in 23[2] ist natürlich Druckfehler.

[4] Vgl. ZDMG. 63. 9.

[5] Die Entsprechung von Dutr. und Divy. hat Senart notiert JAs. 9ième Série, T. XII, die mit Thag. Rhys Davids JRAS. 1899 p. 426 ff., die der übrigen außer Av. Lüders a. a. O. D. und S. hat ferner Feer a. a. O. verglichen, D. und Thag. Oldenberg Thag. p. 31.

Dhp. [376d] *dukkhass' antaṃ karissati* (in der Version DhpA. 619[9d] *karissasi*)
= Thag. [54d].
= [d] einer G. in Vm. XVI (Warren's Excerpte).

XVI. 4. 3[1a] etc. (s. XVI. 4. 3[1+2]) auch = It. 59[a]. Thag. [634c] *sīlaṃ samādhi paññā ca.*

Vgl. auch S. IV. 1. 1. 4[2a] (I. 103) *Sīlaṃ samādhi-paññañ ca.*

XVI. 4. 3[1+2] *Sīlaṃ samādhi paññā ca* ([a] s. auch besonders)
vimutti ca anuttarā ([b] s. auch besonders)
anubuddhā ime dhammā
Gotamena yasassinā ([d] s. auch besonders).

Iti Buddho abhiññāya
dhammam akkhāsi bhikkhunaṃ
dukkhass' antakaro Satthā,
cakkhumā parinibbuto ([d] s. auch besonders).

= A. IV. 1. 5[1+2] (II. 2), wo aber in [2b] *bhikkhūnaṃ*
= A. VII. 62. 11[1+2] (IV. 106), wo aber in [1d] v. l. M_8 *Gotamassa yasassino,*
in [2b] v. l. M. *bhikkhūnaṃ.*
= KV. I. 5. 15[1+2] (I. 115), wo aber in [2b] *dhammaṃ akkhāsi bhikkhūnaṃ.*[1]
Alles Übrige an allen Stellen übereinstimmend mit D.

XVI. 4. 3[1b] etc. (s. XVI. 4. 3[1+2])
vgl. auch B. IX[2d] *vimutti pi anupamā* (wo außerdem *sīlaṃ samādhi* in [a+b] mit D. etc. [a] gemeinsam ist).
A. VIII. 85[2d] (IV. 340) *vimuttena anuttaraṃ.*

XVI. 4. 3[1d] etc. (s. XVI. 4. 3[1+2]) = Thag. [488d] *Gotamena yasassinā*
Vgl. SN. V. 16[2(1117)d] etc. (s. dort) *Gotamassa yasassino.*

XVI. 4. 3[2d] etc. (s. XVI. 4. 3[1+2]) auch = S. VI. 2. 5–7[2d] (I. 159) = Thag. [905d] *cakkhumā parinibbuto.*
(Vgl. D. XVI. 6. 10[3]).

XVI. 4. 20[1+2] + 41[1–4] + 43 = Ud. VIII. 5.[2]

[1] D. = KV. ist schon festgestellt von Rhys Davids-Estl. Carpenter D. II p. 123, D. = A. IV. 1 von Morris A. II p. 1.

[2] Auch Steinthal Ud. p. 81 hat diese Parallele festgestellt.

Im Einzelnen:

XVI.4.20[1] *Cundassa bhattaṃ bhuñjitvā*
kammārassāti me sutaṃ
ābādhaṃ samphusī (S[e] *phusayatī*, S[d] *phusatī*,
S[t] *phusati*, B[m] *saṃphusati*) *dhīro*
pabāḷhaṃ (K *sab°*) *māraṇantikaṃ*

= Ud. VIII. 5[1], wo aber *samphusī* ohne v. l., *dhīro* mit v. l. M *vīro*[1], *pabāḷhaṃ* mit v. l. A. *sab°*.

= Mil. 174 = 175 *Cundassa bhattaṃ bhuñjitvā*
kammārassāti me sutaṃ
ābādhaṃ samphusī Buddho
pabāḷhaṃ māraṇantikaṃ.[2]

XVI.4.20[2] *Bhuttassa ca sūkara-maddavena*
vyādhippabāḷhā udapādi Satthuno
viriccamāno (K *virec°*) *Bhagavā avoca*
gacchām' ahaṃ Kusināraṃ (K *°na°*) *nagaraṃ.*

= Ud. VIII. 5[2] *Bhuttassa ca sūkaramaddavena*
byādhi pabāḷho (A *sabāḷho*) *udapādi*
satthuno
viriccamāno (AD *vivic°*, B *viracc°*,
C *virec°*) *bhagavā avoca*
gacchām' ahaṃ Kusināraṃ nagaraṃ.

XVI.4.41[1] *Gantvāna Buddho nadiyaṃ* (K *°ikaṃ*) *Kakutthaṃ* (S[cdt] *kuk°*; B[m]K *kakudhaṃ*)
acchodi-sātodika-vippasannaṃ (S[ct] *acchodikaṃ*,
S[cdt] *sātodikaṃ*, B[m]K *acchodakaṃ sātodakaṃ*)
ogāhi Satthā sukilanta-rūpo (B[m]K *akilanta-*)
Tathāgato appaṭimo va loke.
nahatvā pitvā (SSK *pivitvā*) *c'udatāri*[3] (B[m]K *cudakāni*) *Satthā* (K *sutvā*)
purakkhato bhikkhu-gaṇassa majjhe.

= Ud. VIII. 5[3] *Gantvāna buddho nadiyaṃ* (v. l. M *°kaṃ*[3]) *Kukuṭṭhaṃ*

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[1] Nach Windisch JPTS. p. 106.

[2] Auch Trenckner Mil. p 425 hat die Entsprechung von Mil. mit D. notiert.

[3] Nach Windisch JPTS. 1890. 106.

acchodakaṃ (B *°dikaṃ*) *sātodakaṃ* (B *°dikaṃ*) *vippasannaṃ*
ogāhi satthā sukilantarūpo
tathāgato appaṭimo 'dhaloke (so A; B *dadhal°*, D *ca loke*)
nahātvā ca (M *nhatvā* ohne *ca*[1]) *pivitvā ca* (A *nhatvā cipitvā*, B *nahatvā pivitvā*, D *nahāyitvā ca pivitvā ca*) *uḷutāri* (A und M[1] *uttari*, B *uḍukāni*, D *uḍakoni*) *satthā*
purakkhato bhikkhugaṇassa majjhe.

XVI.4.41[2] *Satthā pavattā* (B[m] *sattāpiv°*) *Bhagavā 'dha dhamme*
upāgami Amba-vanaṃ mahesi
āmantayi Cundakaṃ nāma bhikkhuṃ
catuggguṇaṃ patthara (B[m] *santara*, K *santhari*) *me nipajjaṃ* (K *°jiṃ*)

= Ud. VIII. 5[4] *Satthā pavattā bhagavā idha* (so BD, A *ime*) *dhamme*
upāgami ambavanaṃ mahesi
āmantayi Cundakaṃ nāma bhikkhuṃ
catuggguṇaṃ patthara me nipajjaṃ (AD und M[1] *nisajjaṃ*).

XVI.4.41[3] *So modito* (S[c]B[m] K *co°*) *bhāvitattena Cundo*
catuggguṇaṃ patthari (B[m] *santari*, K *santhari*) *khippaṃ eva*
nippajji Satthā sukilanta (B[m]K *alº*)- *rūpo*
Cundo pi tattha pamukhe (S[c] *°kho ca*, S[t] *kho*) *nisīdi.*

= Ud. VIII. 5[5] *So codito bhāvitattena Cundo*
catuggguṇaṃ patthari khippaṃ eva
nippajji satthā sukilantarūpo
Cundo pi tattha (A und M[1] *tassa*) *pamukhe* (AD *sammukhe*, M *saṃmukhe*[2]) *nisīdi.*

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[1] Nach Windisch JPTS. 1890. 106.
[2] Nach Windisch a. a. O.

XVI. 4. 43 *Dadato puññaṃ pavaḍḍhati*
saṃyamato veraṃ na cīyati (S[c] *ciyyati*, S[t] *cīyy*[e], B[m] *veraṇana ciyyati*)
kusalo ca (K om. *ca*) *jahāti* (B[m] *va hoti*) *pāpakaṃ*
rāgadosamohakkhayā sa (K om. *sa*) *nibbuto.*

= Ud. VIII. 5[6] *Dadato puññaṃ pavaḍḍhati*
saṃyamato veraṃ na cīyati (AD *cetanaṃ cīyati*, C *vedanā cīyati*, B *ceraṃ na bhavissati*)
kusalo ca jahāti pāpakaṃ
rāgadosamohakkhayā parinibbuto (M *sa nibbuto*[1]).

= G. in Dhammapāla's Comm. zu Netti, s. Netti 257, ohne Abweichung von D. und ohne dessen vv. ll.

XVI. 5. 27[a] etc. (s. XVI. 5. 27) vgl. auch
Mvu II. 299. 6[a] *Ekānatriṃśo vayasānuprāpto.*

XVI. 5. 27 *Ekunatiṃso* (K *-sa*, K in Fußnote *-so*) *vayasā Subhadda* ([a] s. auch besonders).
yaṃ pabbajiṃ (S[dt] *-ji*) *kiṃ-kusalānuesī*
rassāni pañcāsa-samādhikāni ([c] s. auch besonders)
yato ahaṃ pabbajito Subhadda ([d] s. auch besonders)
nāyassa (Sum. *nāṇassa*) *dhammassa padesa-vattī*
ito bahiddhā samaṇo pi n'atthi.

= Mpū 605.

= Av. 40[1+2 c+d] *Ekānnatriṃśatko vayasā Subhadra*
yat prāvrajaṃ kiṃ kuśalaṃ gaveṣī
pañcāśad varṣāṇi samādhikāni
yasmā[d] *ahaṃ pravrajitaḥ Subhadra.*
āryasya dharmasya pradeśavaktā
ito bahir vai śramaṇo 'sti nānyaḥ.[2]

XVI. 5. 27[c] etc. (s. XVI. 5. 27) auch = J. 277[1a]. 444[1d] = C. III. 11[11d] *Vassāni pañcāsa samādhikāni*
(in J. 277[1a] v. l. B[i] *samīdhatāni*, B[d] *samadhikāni*).

XVI. 5. 27[d] etc. (s. XVI. 5. 27) vgl. auch Thag. [48a. 191a] *Yato ahaṃ pabbajito.*

XVI. 6. 10[1–5] = S. VI. 2. 5 + 6 + 7[2+3+1] (I. 158f.)[3]

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[1] Nach Windisch JPTS. 1890. 106.

[2] Speyer Av. I p. 232 hat schon Av. mit D. XVI. 5. 27 verglichen.

[3] Diese Parallele ist schon notiert von Feer S. p. 157.

Im Einzelnen:

XVI. 6. 10[1] *Sabbe 'va* (S[cdt] om. *va*) *nikkhipissanti*
bhūtā loke samussayaṃ
yathā etādiso Satthā
loke appaṭipuggalo ([d] s. auch besonders)
Tathāgato balappatto ([e] s. auch besonders)
sambuddho parinibbuto ([f] s. auch besonders).
= S. VI. 2. 5. 5, wo aber [a] ohne v. l.
[d] v. l. B *loke-m-appaṭipuggalo.*

XVI. 6. 10[1d] etc. (s. XVI. 6. 10[1]) = Rūpasiddhi 293 *loke appaṭipuggalo.*
Vgl. B. XXVII[13d] *loke appaṭipuggalā.*
LV. XXIII[4b] (358 Z. 7[b]) *lokeṣv apratipuṅgalaḥ.*

XVI. 6. 10[1e] etc. (s. XVI. 6. 10[1]) vgl. S. IV. 2. 2. 4[c] (I. 110) *Tathāgatā balappattā.*

XVI. 6. 10[1f] etc. (s. XVI. 6. 10[1]) auch = Dīp. III[60d] *sambuddho parinibbuto.*
Vgl. D. XVI. 6. 10[5d] etc. (s. dort).
Vgl. auch Mvu I. 267. 18[a] *Saṃbuddho parinirvāyet.*
Mvu I. 304. 11[a] *Saṃbuddho parinirvāyi.*
Mvu III. 97. 7[a] *Saṃbuddho parinirvāye.*

XVI. 6. 10[2a] etc. (s. XVI. 6. 10[2]) auch = Ap. in ParDip. V. 154[152c] *aniccā vata saṅkhārā.*

XVI. 6. 10[2] *Aniccā vata saṃkhārā* ([a] s. auch besonders)
uppāda-vaya-dhammino
uppajjitvā nirujjhanti
tesaṃ vūpasamo sukho.
= D. XVII. 2. 17, ohne Abweichung.
= S. I. 2. 1[2c–f] (I. 6) *aniccā sabba-* (SS *sabbe*) *saṅkhārā* etc. ohne Abweichung von D.[1]
= S. VI. 2. 5. 6 (I. 158) *Aniccā vata saṅkhārā* etc. ohne Abweichung von D.[2]
= S. XV. 20. 19[2], wo aber [b] mit v. l. S[1–3] *uppādā*, sonst ohne Abweichung.

[1] Die Entsprechung mit D. XVI. 6. 10[2] und J. 95 hat schon Feer S. I p. 6 notiert.
[2] *uppada-* wird Druckfehler sein.

= Thag. 1159 *Aniccā vata saṃkhārā* etc.[1]
= J. 95 *Aniccā vata saṃkhārā*
etc. ohne Abweichung von D.
= Dhp. A., Ausg. der PTS. I. 71 (Singh. Ausg. 35) *Aniccā vata saṅkhārā* etc. ohne Abweichung.
= Dīp. III 50 *Aniccā vata saṃkhārā* etc. ohne Abweichung.
= einer G. in Vm. XVII (nach Warren's Excerpten)
= Ras. 5 (nach Lanman's Notiz zu jenen Excerpten).
= Dutr. C^{vo} 44 *Anica vata saghara*
upadacayadhamino
upajiti nirujhati
teṣa uvaśamo suho.[2]

XVI. 6. 10$^{3+4+5\,d}$ außer: S. VI. 2. 5. 7$^{2+3+1\,d}$ auch: Thag. $^{905+906+907\,d}$.[3]

Im Einzelnen:

XVI. 6. 10^{3} *Nāhu assāsa-passāso*
ṭhita-cittassa tādino
anejo santim ārabbha
yaṃ kālam akarī munī.

: S. VI. 2. 5. 7^{2} *Nāhu assāsapassāso* (S$^{1-3}$ °*sā*)
ṭhita-cittassa (S^{3} *ṭhitaṃ*°) *tādino*
anejo santim ārabbha
^{d} s. unter D. XVI. 4. 3$^{2\,d}$. =

Thag. ^{905} *Nāhu assāsapassāso*
ṭhitacittassa tādino
anejo santim ārabbha
^{d} s. unter D. XVI. 4. 3$^{2\,d}$.

XVI. 6. 10^{4} *Asallīnena cittena*
vedanaṃ (S^{d} *vedh*°) *ajjhavāsayi*

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[1] Das Übrige nicht in extenso gegeben, sondern durch *pa* markiert, also die genaue sprachliche Identität mit D. nur zu vermuten.

[2] Die Identität von Dutr. und D. XVI. 6. 10^{2} hat schon Lüders Gött. Nachr. philol.-hist. Kl. 1899 p. 494 festgestellt.

[3] Thag. $^{905+906}$ = D. XVI. 6. 10^{3+4} auch schon konstatiert von Oldenberg Thag. p. 83 und Rhys Davids-Estl. Carpenter D. II p. 157.

pajjotass' eva nibbānaṃ
vimokho cetaso ahūti ($^{c+d}$ s. auch besonders).

: S. VI. 2. 5. 7[3] *Asallīnena cittena*
vedanaṃ ajjharāsayi
pajjotass-eva nibbānaṃ
vimokkho cetaso ahū ti (S^{1-3} *vimokho āhu cetaso*).

Thag. [906] *Asallīnena cittena vedanaṃ ajjharāsayi*
pajjotassera nibbānaṃ vimokkho cetaso ahū.

: Madhyamakavṛtti 520[2] *Asaṃlīnena kāyena*
vedanām adhivāsayan
pradyotasyeva nirvāṇaṃ
vimokṣas tasya cetasaḥ.[1]

XVI. 6. $10^{4\,c+d}$ etc. (s. XVI. 6. 10^{4}) auch

: A. III. 89. $2^{5\,c+d}$ (I. 236) *pajjotass' eva nibbānaṃ*
vimokho hoti cetaso

A. VII. 3. $2^{2\,e+f}$ (IV. 3) *pajjotass'* (PhS *pajo°*) *eva nibbānaṃ*
vimokho (MS *vimokkha*) *hoti*
cetaso =

A. VII. 4. $9^{2\,e+f}$ (IV. 4) *pajjotass'* (S *pajo°*) *eva nibbānaṃ*
vimokho (MM_8S *vimokkho*) *hoti*
cetaso.

Vgl. Thīg. $^{116\,c+d}$ *padīpasseva nibbanaṃ*
vimokkho ahu cetaso.

XVI. 6. $10^{5\,d}$ etc. s. später.

XVI. 6. $10^{5\,a+b}$ etc. (s. XVI. 6. 10^{5}) auch = Thag. $^{1158\,a+b}$
Tudasi yaṃ bhiṃsanakaṃ
tudasi lomahaṃsanaṃ

(Auch das letzte Wort von D. etc. ^{d} *parinibbute* entspricht dem letzten Wort von Thag. ^{d} *nibbute*).

Ferner = J. 547 $^{24\,a+b.\ 25\,a+b.\ 159\,a+b.\ 160\,a+b.\ 466\,a+b.\ 467\,a+b.\ 62^{7}\,a+b}$, überall *yaṃ.*

XVI. 6. 10^{5} *Tudā 'si yaṃ bhiṃsanakaṃ*
tudā 'si loma-haṃsanaṃ ($^{a+b}$ und ^{b} s. auch besonders)

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[1] Schon von de la Vallée Poussin a. a. O. mit D. und Thag. identifiziert.

sabbākāra[1]*-varūpete* (c s. auch besonders)
Sambuddhe parinibbute (d s. auch besonders).

= S. VI. 2. 5. 7[1] *Tadāsi yam*[2] *bhimsanakam*
tadāsi lomahamsanam
sabbākāravarūpete
sambuddhe parinibbute.

= Thag. [1046] *Tadāsi yam bhimsanakam*
etc. ohne Abweichung.[3]

XVI. 6. 10^{5b} etc. (s. XVI. 6. 10^{5a+b} und XVI. 6. 10^{5}) auch = J. 547^{745d} *tadāsi lomahamsanam.*

XVI. 6. 10^{5c} etc. (s. XVI. 6. 10^{5}) vgl. auch Thag. [929c] *sabbākāravarūpetam.*

B. XIII[31c] *sabbākāravarūpeto.*

Mvu II. 72. 2[a] *sarvākāravaropetam.*

I. 176. 9[a] *Sarvākāraguṇopeta.* I. 187. 9[a] *Sarvākāraguṇopeto.*

XVI. 6. 10^{5d} etc. (s. XVI. 6. 10^{5}) auch = Thag. [967d] *sambuddhe parinibbute.* S. oben XVI. 6. 10^{3+4+5d}.

Auch = Dīp. IV[48b]. VI[1c]. XVII[7c] *sambuddhe parinibbute.*

Vgl. auch D. XVI. 6. 10^{1f} etc., s. dort.

Vgl. ferner Dīp. V[59a] *Parinibbute sambuddhe.*

XVI. 6. 25^{1a} *Sunantu bhonto mama eka-vākyam*
= PV. IV. 1^{67a} (in ParDīp. III. 237 aber IV. 1^{66a}).

XVI. 6. 25^{1b} *amhākam Buddho ahu khanti-vādo* des Anklanges wegen zu vgl.
PV. I. 11^{4c} *amhākam putto ahu majjhimo so.*

XVI. 6. 28^{1c+d+2} *ekañ ca donam purisa-varuttamassa*
Rāmagāme nāgarājā mahenti.
Ekā pi dāthā Tidivehi pujitā
ekā pana Gandhāra-pure mahīyati
Kālinga-rañño vijite pan' ekam
ekam pana nāga-rājā mahenti.

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[1] *sabbakara* ist wohl Druckfehler.

[2] Vielleicht nur Druckfehler für *yam?*

[3] Thag. [1046] = D. XVI. 6. 10^{5} auch von Oldenberg Thag. p. 93 festgestellt.

+ [5] von K u. B[p] *Cattāḷīsa-samā dantā*
kesā lomā ca sabbaso
devā hariṃsu ekekaṃ
cakkavāḷa[1]*-paramparā.*
vgl. B. XXVIII.[3a] *Eko ca Rāmagāmamhi.*
+ [6] *Ekā dāṭhā*[2] *Tidasapure*
ekā Nagapure ahu
ekā Gandhāravisaye
ekā Kāliṅgarājino.
+ [7] *Cattāḷīsasamādantā*
kesā lomā ca sabbaso
devā hariṃsu ekekaṃ
cakkavāḷaparamparā.[3]

XVI. 6. 28[4d] *Buddho* (S[ct]K *Buddhā*) *hare kappasatehi dullabho* (S[ct]K *-bhā*) vgl. Bodhicaryāvatāra Comm. zu I[4] zitierte G[1b] *buddhotpādo 'tidurlabhaḥ.*

XVI. 6. 28[5] nach K und B[p] s. oben XVI. 6. 28[1c+d+2+5].

XVII. Mahāsudassanasutta.

XVII. 2. 17 s. XVI. 6. 10[2].

XVIII. Janavasabhasutta.

XVIII. 10[a–c] *Ito satta tato satta saṃsārāni catuddasa*
nivāsam abhijānāmi ([c] s. auch besonders).
vgl. Thag. [915a–c] *Ito satta ito* (so A, *tato* BC) *satta*
saṃsārāni catuddasa
nivāsam abhijānissaṃ.

XVIII. 10[c] etc. (s. XVIII. 10[a–c]) s. auch XVIII. 10[c+d] etc.

XVIII. 10[c+d] ([c] s. XVIII. 10[a–c])
yattha me vusitaṃ pure ([d] s. auch besonders).
vgl. Thag. [913a+b] *pubbenivāsaṃ jānāmi*
yattha me vusitaṃ pure.
= Thīg. [104c+d], mit v. l. S *vasitaṃ*

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[1] *cakkharaḷa* wohl Druckfehler.

[2] *daṭhā* ist wohl Druckfehler.

[3] Auch Morris B. p. 69 und Rhys Davids-Estlin Carpenter D. II p. 167 haben beide Texte verglichen.

= Thīg.$^{430c+d}$, mit v. l. L *°saṃ na ja°*, CP *yatta*, S *yata*.

XVIII. 10^{d} etc. (s. XVIII. 10^{c+d}) auch = Mvu I. 282. 6^{b}. II. 94. 1^{b}. 188. 13^{b}. 237. 9^{b}. III. 26. 10^{b}. III. 300. 2^{b}. 375. 5^{b} *yatra me uṣitaṃ purā*.

XVIII. 13^{1a} etc. (s. XVIII. 13^{1a+b}, XVIII. 13^{1} und XVIII. 13^{1-4}) vgl. auch SN. III. $6^{34}(^{543})^{c}$ etc., s. ZDMG. 63.

XVIII. 13^{1a+b} etc. (s. XVIII. 13^{1} und XVIII. 13^{1-4})
vgl. J 547^{610e+f} (° s. unter SN. III. $6^{34}(^{543})^{c+d}$)
Tāvatiṃsa sa-Indakā.

XVIII. 13^{1} etc. (s. XVIII. 13^{1-4}) auch: Mvu III. 203. 15 + 16
Modaṇti bho punar devāḥ
Trayastriṃśā saśakrakāḥ
Tathāgataṃ namasyantā
dharmasya sukhadharmatā.[1]
(S. auch D. XIX).

XVIII. 13^{1b} etc. (s. XVIII. 13^{1a+b}, XVIII. 13^{1}, XVIII. 13^{1b-d}, XVIII. 13^{1-4}) auch
= XVIII. 13^{4b} etc. (s. XVIII. 13^{1-4}).
= XVIII. 21^{2b}.
J. 494^{3d} *tāvatiṃsā saindakā*.
J. 523^{2b} *Tāvatiṃsā saindakā*.
Mvu II. 405. 13^{b} *Trāyastriṃśā* (BC *Tray°*) *saindrikā*.

XVIII. 13^{1b-d} etc. (s. XVIII. 13^{1} und XVIII. 13^{1-4}) = XVIII. 13^{4b-d} etc. (s. XVIII. 13^{1-4}).

XVIII. 13^{1c} etc. (s. XVIII. 13^{1}, XVIII. 13^{1b-d} und XVIII. 13^{1-4})
vgl. It. 112^{5c} v. l. DE *Tathāgataṃ namassanti*.
Weber MS. Part VII^{2a} (JASBeng. LXII Part 1 p. 31) *Tathāgataṃ namasyami*.

XVIII. 13^{1c+d} etc. (s. XVIII. 13^{1}, XVIII. 13^{1b-d} und XVIII. 13^{1-4}).
vgl. S. X. 12. 15^{3c+d} (I. 215) = SN. I. $10^{12}(^{192})^{c+d}$
namassamāno sambuddhaṃ
dhammassa ca sudhammataṃ

[1] Diese Parallele schon von Rhys Davids-Estlin Carpenter D. II p. 221 verglichen.

und SN. I. $9^{23}(^{180})c+d$ *namassamānā Sambuddhaṃ*
dhammassa ca sudhammataṃ.

S. ZDMG. 63. 53 und 57.

XVIII. 13^{1-4} — 18^{1-4} = XIX. 3^{1-4} = 17^{1-4} (s. auch XVIII. $13^{1-4}+14+15$).

Im Einzelnen:

XVIII. 13^{1} *Modanti vata bho devā* ([a] s. auch besonders)
Tāvatiṃsā sahindakā (SS *sa-indakā*) ([a+b] und [b] s. auch besonders)
Tathāgataṃ namassantā ([c] s. auch besonders)
Dhammassa ca sudhammataṃ ([b–d, c+d] und G[1] s. auch besonders).
= 18^{1}, mit derselben v. l. (s. p. 221 Anm. 10).
= XIX. 3^{1}, wo aber *sahindakā* nur nach $S^{d}B^{m}K$, mit v. l. S^{c} *sa-indakā* und S^{t} *sayindakā*, v. l. B^{m} *dhammataṃ*.
= XIX. 17^{1}, ohne v. l.[1]

XVIII. 13^{2} *Nave va deve* (nach $S^{dt}K$; *nave ca deve* S^{c}; *nave deve ca* B^{m}) *passantā*
vaṇṇavante yasassino ([b] s. auch besonders)
Sugatasmiṃ brahmacariyaṃ[2]
caritvāna idhāgate.
= 18^{2}, wo in [a] nur v. l. B^{m} *nave deve ca* und K *nave ca deve*,
während in allen SS *nave va deve*,
in [b] v. l. $S^{ct}B^{m}$ *yasassine*
in [c] v. l. K *Sugatasmi.*
= XIX. 3^{2}, in [a] mit v. l. B^{m} *naceca*, S^{d} *pasannā*, S^{t} *passante*, in [b] mit v. l. $S^{ct}B^{m}$ *yasassine.*
XIX. 17^{2}, in [d] mit v. l. B^{m} *idhāgato*, sonst ohne vv. ll.

XVIII. 13^{2b} etc. (s. XVIII. 13^{2}) vgl. auch D. XX. 7^{1d} etc., S. XXII. 78. 11^{3b} etc., s. unter SN. II. $7^{15}(^{298})^{b}$, ZDMG. 63. 271.

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[1] *Tathagataṃ* ist Druckfehler.

[2] So die Mss. und K. In den Text ist *brahmacaryaṃ* gesetzt, aber nur in 13^{2}.

XVIII. 13^{3} *Te anne* (S^{c} *Te vaṇṇa*, S^{dt} *Te v'aṇ ie) atirocanti*
vaṇṇena yasasāyunā (^{b} s. auch besonders)
sāvakā Bhuri-paññassa
visesūpagatā idha.
= 18^{3}, wo in ^{a} v. l. S^{c} *Te vaṇṇa*, sonst keine vv. ll.
= XIX. 3^{3}, wo in ^{a} v. l. B^{m} *atirocenti*,
in ^{b} v. l. B^{m} *·gatā*, sonst keine vv. ll.
— XIX. 17^{3}, wo nur in ^{d} v. l. $S^{dt}B^{m}$ *risesup°*, sonst keine vv. ll.

XVIII. 13^{3b} etc. (s. XVIII. 13^{3}) auch
= VV. 21^{10d} (II. 4^{9d} in Par Dīp. IV. 107) *vaṇṇena yasasāyunā*[1] (in Par Dīp. v. l. S_1 *°savutā*).

XVIII. 13^{4} *Idaṃ disvāna nandanti*
$^{b-d}$ = XVIII. 13^{1b-d} etc., s. dort.
— 18^{4}.
= XIX. 3^{4}.
= XIX. 17^{4}.

XVIII. 13^{4b} etc. (s. XVIII. 13^{4}) = XVIII. 13^{1b} etc., s. dort.
XVIII. 13^{4b-d} etc. (s. XVIII. 13^{4}) = XVIII. 13^{1b-d} etc., s. dort.
XVIII. 13^{4c} etc. (s. XVIII. 13^{4}) = XVIII. 13^{1c} etc., s. dort.
XVIII. 13^{4c+d} etc. (s. XVIII. 13^{4}) = XVIII. 13^{1c+d} etc., s. dort.

XVIII. $13^{1-4} + 14 + 15$ = XIX. $3^{1-4} + 14 + 15$.

Im Einzelnen:

XVIII. 13^{1-4} s. oben besonders.

XVIII. 14 *Te vutta-vākyā rājāno*
paṭigayhānusāsaniṃ (S^{d} *parigy°*, S^{t} *pagg°*, $B^{m}K$ *paṭigy°*)
vippasanna-manā santā
aṭṭhaṃsu samhi āsane.
— XIX. 14 *Te vutta-vākyā* (S^{c} *vākyaṃ*, $S^{t}B^{m}$ *vākya*)
rājāno
paṭiggayhānusāsaniṃ
vippasanna (B^{m} *°nnā*)- *manā santā*
aṭṭhaṃsu (SS *aṭṭhāsu*) *samhi āsane.*

[1] *yasasāyunā* in der Textausgabe ist wohl Druckfehler.

XVIII. 15 *Yathā nimittā dissanti*
Brahmā pātu bharissati
Brahmuno pubba-nimittaṃ[1]
obhāso vipulo mahā (d s. auch besonders).
= XIX. 15, ohne Abweichung.

XVIII. 15d etc. (s. XVIII. 15) vgl. Mvu II. 33. 17a
Obhāso ca suvipulo.

XVIII. 18[1–4] und Einzelstücke s. unter XVIII. 13[1a] etc. bis XVIII. 13[4c+d].

XVIII. 21[1] *Ekasmiṃ bhāsamānasmiṃ sabbe bhāsanti nimmitā*
ekasmiṃ tuṇhīm āsīne sabbe tuṇhī bhavanti te.
= Smp. I. 320, ohne Abweichung.
Divy. XII[16] (166) *Ekasya bhāṣyamānasya sarve bhāṣanti nirmitāḥ*
ekasya tūṣṇībhūtasya sarve tūṣṇībhavanti te.

XVIII. 21[2b] = XVIII. 13[1b] etc., s. dort.

XVIII. 27a etc. (s. XVIII. 27) auch
— S. XLV. 34. 4[1c] (V. 24) *athāyam itarā* (B[2] *ittarā*, B[1] *itthara*) *pajā*
= A. X. 117. 2[1c] = 118. 2[1c] (V. 232 f.) = 169. 2[1c] — 170. 2[1c] (V. 253 f.)
Dhp. 85c *athāyaṃ itarā pajā.*

XVIII. 27 *Athāyaṃ itarā pajā* (a s. auch besonders)
puṇṇābhāgā (S[c] *-ga*, K *puṇṇabhagā*) *ti me mano* (K *ti mama me*)
saṃkhātuṃ no pi (K om. *no pi*) *sakkomi* (c s. auch besonders)
musāvādassa ottappaṃ (B[m] *ottapaṃ*) *ti.*
= S. VI. 2. 3. 4[6] (I. 154) *Athāyam itarā pajā*
puṇṇabhāgā ti me mano
saṅkhātuṃ no pi (B *nāpi*) *sakkomi* (S[1–3] *no visakkemi* [S[3] *-āmi*])

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[1] So die Mss. und K, die Herausgeber haben *h'etaṃ nimittaṃ* in den Text gesetzt, ebenso in XIX. 15.

musāvādassa (B *°daya*) *ottappeti* (B *otappeti*, S$^{1-3}$ *ottapeti*).

XVIII. 27^{c} etc. (s. XVIII. 27) vgl. auch J. 525$^{24\,b}$ *saṃkhātuṃ no pi deva sakkomi.*

XIX. Mahā-Govinda-Sutta.

entspr. Mvu III. 203 ff.[1]

Im Einzelnen:

XIX. 3^{1} (Mvu III. 203.15+16) = XIX. 17^{1} = D. XVIII. 13^{1} etc. und Einzelstücke, s. dort.

XIX 3$^{1-4}$ — XIX. 17$^{1-4}$ und Einzelstücke s. unter XVIII. 13$^{1-4}$ und Einzelstücken.

XIX. 3$^{1-4}$+14+15 und Einzelstücke = XVIII. 13$^{1-4}$+14+15, s. dort.

XIX. 17^{1} und Einzelstücke = XIX. 3^{1} etc., s. unter D. XVIII. 13^{1}.

XIX. 17$^{1-4}$ = XIX. 3$^{1-4}$ etc. und Einzelstücke s. unter D XVIII. 13$^{1-4}$.

XIX. 36^{1+2} *Dantapuraṃ Kaliṅgānaṃ* (S^{dt} *Kal°*)
Assakānaṃ ca Potanaṃ (S^{d} *takā*, S^{t} *tanā*, B^{m}K *°tanaṃ*)
Māhissatī (B^{m} *māyayati*) *Avantīnaṃ*
Sovīranaṃ (K *Soci°*) *ca Rorukaṃ* (S^{dt} *°rukaṃ*, B^{m} *°ruṇaṃ*).
Mithilā (SS *°laṃ*) *ca Videhānaṃ*
Campā Aṅgesu māpitā
Bārāṇasī ca Kāsīnaṃ
ete Govinda-māpitā.

: Mvu III. 208$^{16\,b-18}$ + 209. 1+2
rājāṇaḥ āsi ataḥ puraṃ
Kaliṃgānāṃ ca Asmakānaṃ
Yo..... (B *yo tanaṃ*, M *°yo ttanaṃ*)
Māhiṣmatī ca (BM *°ṣyati ca varttināṃ*)
Sauvīrāṇaṃ ca Rorukaṃ.
Mithilāṃ ca Videhānaṃ

[1] Schon festgestellt von Oldenberg ZDMG. 52. 659.

... Aṃgeṣu māpaye
Vārāṇasīṃ ca Kāśiṣu (B *°ṇasī ca*, M *°ṇaṃsī ca*)
etaṃ Govindamāpitaṃ.

XIX. 44[1] *Vaṇṇavā* (S[dt] *°vā si*) *yasavā sirimā* (S[d] *sīrīmā*)
ko nu tvam asi (S[c] *āsi*, S[t] *asiri*, B[m] *asa*) *mārisa*
([b] s. auch besonders)
ajānantā tam (B[m] *naṃtaṃ*, S[cdt] *na* oder *ta*) *pucchāma* (S[c] *°mi*)
kathaṃ jānemu taṃ mayam.

: Mvu III. 211. 3+4 *Balaṃ vā yaśaṃ vā dyuti* (BM *cyutiṃ*) *vā*
kin tuvam (B *kin tu tvaṃ*, M *kiṃ tu tvaṃ*) *asi māriṣa*
ajānanto te (M *ne*) *pṛcchāmi* (B *°ma*)
kathaṃ jānema te vayaṃ ([c+d] und [d] s. auch besonders).

XIX. 44[1b] etc. (s. XIX. 44[1]) auch
= PV. II. 7[1d]. J. 539[134d]. 540[42d. 43d]
ko nu tvam asi mārisa.

XIX. 44[1c+d] etc. (s. XIX. 44[1]) auch
= VV. 62[2c+d] (V. 12[2c+d]) *ajānantā taṃ pucchāma*
kathaṃ jānemu taṃ mayaṃ.
= PV. IV. 3[18c+d] ([17c+d] in Par Dīp. III. 247) -
ajānanto (Par Dīp. *°ntā*, v. l. S_1S_2 *°nto*) *taṃ pucchāma*
kathaṃ jānemu taṃ mayaṃ.

XIX. 44[1d] etc. (s. XIX. 44[1] und XIX. 44[1c+d]) auch
= S. I. 3. 6[1d] (I. 15) = I. 5. 9[2d] (I. 34) = I. 8. 6[2f] (I. 43) = II. 1. 4[1d] (I. 47). VV. 83[11d] (VII. 9[11d], in Par Dīp. IV. 327 mit v. l. S_1 *naṃ*). PV. II. 5[11d]. J. 382[1d. 10d]. 523[25d]. 529[63d]. 532[1d]. 538[7d]. 540[3b. 6b]. Dhp. A. 15[6d] (PTS.-Ausg. I. 31[1d]. Fausböll p. 96), und vgl. SN. V. 1[24(999)d] = J. 382[3d. 12d], und vgl. SN. III. 9[6(599)f] und J. 475[4d], s. ZDMG. 63. 37.

XIX. 44[2] *Maṃ* (B[m] *Ma*) *ve kumāraṃ jānanti*
Brahma-loke sanantanaṃ (B[m] *sanantica*) ([b] s. auch besonders)

sabbe jānanti maṃ devā
evaṃ Govinda jānahi (B^{m} *jānāhi*).

:Mvu III. 211. 6+7 *Yaṃ* (B *ye*) *kumāro ti saṃjānanti*
(BM *taṃ jā*$^{\circ}$)
Brahmaloke sanātanaṃ
devā pi saṃjānaṃti evaṃ
eraṃ Govinda jānatha.

XIX. 44^{2b} etc. (s. XIX. 44^{2}) vgl. XIX. 47^{6b} etc. (s. dort).

XIX. 44^{3a} etc. (s. XIX. 44^{3}) = J. 337^{3c} *āsanaṃ udakaṃ pajjaṃ* (B^{id} *majjaṃ*).

Von XIX. 44^{3} *Āsanaṃ udakaṃ pajjaṃ* (^{a} s. auch besonders)
madhupākañ ca brahmuno
aggḥe (so S^{t}K; S^{c} *aggo*, S^{d}B^{m} *agge*) *Bhavantaṃ pucchāma*
agghaṃ kurutu (so B^{m}K; SS *kurūtu*) *no Bhavaṃ.*

vgl. $^{a+b+d}$ mit Mvu III. 211. 9+10
Āsanaṃ udakaṃ pādyaṃ
madhurakalpaṃ ca pāyasaṃ
pratigṛhṇehi me brahma
agraṃ abhiharāmi te.

und III. 211. 12+13 *Āsanaṃ udakaṃ pādyaṃ*
madhurakalpaṃ (M $^{\circ}$*dhukalp*$^{\circ}$)
ca pāyasaṃ
pratigṛhṇāmi Goviṃda
agraṃ abhiharāhi me.

(13 gehört aber vielmehr zu D. XIX. 44^{4}, s. dort)

und $^{a+c+d}$ = $^{a+c+d}$ von J. 498^{9} = J. 509^{3}
Āsanaṃ udakaṃ pajjaṃ (498 mit v. l. B^{d} *majj*$^{\circ}$)
patigaṇhātu (498 mit v. l. B^{d} *paṭi*$^{\circ}$) *no bhavaṃ*
agghe bhavantaṃ pucchāma
agghaṃ kurutu no bhavaṃ.

während ^{b} dieser J.-G. näher zu Mvu III. 211. 10 und 13 gehört.

XIX. 44^{4a} (s. XIX. 44^{4}) vgl. auch S. XI. 1. 10. 9^{1c} (I. 227) *patigaṇhāma te etaṃ.*

J. 534[19 c] *patigaṇhāma te samma.*

XIX. 44[4] *Patigaṇhāma* (B[m]K *paṭigg°*) *te agghaṃ* ([a] s. auch besonders)
yaṃ tvaṃ Govinda bhāsasi (S[c] *bhasayi*, S[d] *-sī*) ([b] s. auch besonders)
diṭṭha-dhamma-hitatthāya (K *diṭṭhe dhamme h.°*)
samparāya-sukhāya (B[m] *hitāya*) *ca* ([c+d] und [d] s. auch besonders)
katāvakāso pucchu ssu
yaṃ kiṃci abhipatthitaṃ ([c–f, e+f] und [f] s. auch bes.).

Vgl. Mvu III. 211. 13 (s. unter D. XIX. 44[3])
+15+16 *Dṛṣṭe dharme hitārthaṃ vā*
saṃparāyasukhāya vā
kṛtāvakāśo pṛccheyaṃ
yaṃ me manasi prārthitaṃ.

und besonders 212. 2+3 *Dṛṣṭadharme hitārthaṃ vā*
saṃparāyasukhāya vā
kṛtāvakāśaḥ pṛcchāhi
yaṃ bhavaty abhiprārthitaṃ.

XIX. 44[4 b] (s. XIX. 44[4]) auch = D. XIX. 47[7 b] etc. (s. dort).

XIX. 44[4 c+d] etc. (s. XIX. 44[4] und XIX. 44[4 c–f]) auch
= A. VI. 45. 3[10 a+b] (III. 354) *Diṭṭhadhammahitatthāya* (v.l.T *diṭṭhadhamme hi°*)
samparāyasukhāya ca.
= VIII. 54. 15[4 a+b] (IV. 285) *Diṭṭhadhammahitatthāya*
samparāyasukhāya ca.
= 55. 15[4 a+b] (IV. 289) ebenfalls ohne v. l.
= 75. 2[4 a+b] (IV. 322) mit v.l.T *diṭṭhadhammasukhatthāya.*
= 76. 10[4 a+b] (IV. 325) *Diṭṭhadhammahitatthāya*
samparāyasukhāya ca (in M_7 ohne *ca*).
= J. 546[229 c+d] (VI. 478) *diṭṭhadhamme hitatthāya samparāye sukhāya ca.*
Mvu I. 277. 6 *Dṛṣṭadharme hitārthaṃ ca saṃparāye sukhāni ca.*

XIX. 44[4 d] etc. (s. XIX. 44[4], XIX. 44[4 c+d] und XIX. 44[c–i]) auch
= J. 362[5 d] *samparāyasukhāya ca.*

XIX. 44^{4c-f} etc. (s. XIX. 44^{4}) auch

: M. 91^{4} (II. 143) *Diṭṭhadhammahitatthāya*
samparāyasukhāya ca
katāvakāsā pucchāma (S^{k} *pucchema*)
yaṃ kinci abhipatthitaṃ.

: M. 91^{7} (II. 144) *Diṭṭhadhammahitatthāya*
samparāyasukhāya ca
katāvakāso pucchassu
yaṃ kinci abhipatthitaṃ.

XIX. 44^{4d} s. oben vor XIX. 44^{4c-f}.

XIX. 44^{4e+f} etc. (s. XIX. 44^{4} und XIX. 44^{4c-f})

vgl. auch SN. V. 1^{55} (1030)$^{c+d}$ *katāvakāsā pucchatho*
* *yaṃ kinci manas' icchatha.*[1]
= N^{e}. 1^{55c+d} (6).

J. 522^{12a+b} *Katāvakāsā pucchantu bhonto*
yaṃ kinci paṇhaṃ manasābhipatthitaṃ.

Vgl. auch D. XXI. 1. 12^{18c+d} + 13^{a+b} etc., s. dort.

XIX. 44^{4f} etc. (s. XIX. 44^{4}, XIX. 44^{4c-f} und XIX. 44^{4e+f})

vgl. auch D. XXI. 1. 13^{b} etc. s. zu SN. III. 6^{3} (512)^{b} ZDMG. 63.

XIX. 45^{1} *Pucchāmi Brahmānaṃ* (S^{dt} *Brahmā*) *Sanaṃkumāraṃ*
kaṅkhī (S^{t}B^{m} *-khi*) *akaṅkhiṃ* (S^{d}B^{m} *°khi*, S^{t} *°khī*, S^{e} om.) *paravediyesu* (B^{m} *paravedi°*)
katthaṭṭhito kimhi ca (SS *ci*) *sikkhamāno*
pappoti macco amataṃ (Scan *'mata*) *Brahmalokaṃ* (^{d} s. auch besonders).

: Mvu III. 212. 10—13 *Pṛcchāmi Brahmāṇaṃ Sanatkumāraṃ*
kāṃkṣī akāṃkṣaṃ (B *akāṃkṣī*, M *akākṣī*) *paricāriyeṣu* (M *°vāray°*)
kathaṃkaro kintikaro kim ācaraṃ
prāpnoti manujo 'mṛtaṃ Brahmalokaṃ.

12 entspricht genau J. 491^{12a} und 522^{33c}.

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[1] SN^{d} s. unten unter XXI. 1. 13^{b}.

XIX. 45^{1d} etc. (s. XIX. 45^{1}) auch = XIX. 45^{2e} etc. (s. XIX. 45^{2}).

XIX. 45^{2a-c+e} *Hitvā mamattaṃ manujesu brahme*
ekodibhūto karuṇādhimutto
nirāmagandho virato methunasmā
. . . . . ,
pappoti macco amataṃ Brahma-lokaṃ (• s. auch besonders).

: Mvu III. 212. 15—18 *Hitvā mamatvaṃ manujeṣu brahma* (M ◦*hme*, B *brāhme*)
ekotibhūto karuṇo vivikto
nirāmagandho virato maithunāto
prāpnoti manujo 'mṛtaṃ brahmalokaṃ.

XIX. 45^{2e} etc. (s. XIX. 45^{2a-c+e}) = XIX. 45^{1d} etc. (s. dort).

XIX. 46^{1} *Ke āmagandhā manujesu Brahme*
ete avidvā (B^{m} *aviddhāra*, K *aviddhā*) *idha brūhi dhīra*
ken' āvaṭā (S^{d} ◦*ṭhā*, K *āvuṭā*) *vāti pajā kuruṭṭharā* (S^{d} *kuruṭṭha*, B^{m} *kurutu*, K *kururā* [KSī *kuruṭṭharā*])
āpāyikā nivuta[1]*-brahmalokā.*

: Mvu III. 214. 3—6 *Ke āmagaṃdhā manujeṣu Brahma*
etaṃ na vinde tad vīra brūhi
yenāvṛtā vārivahā kukūla
āpāyikā nirvṛtā Brahmalokaṃ.

Zu 3 vgl. 11 *te āmagandhā manujeṣu Brahma.* 5 = 12.

XIX. 46^{1d} etc. (s. XIX. 46^{1}) = XIX. 46^{2f} etc. (s. XIX. 46^{2a-c+f}).

XIX. 46^{2a-c+f} *Kodho mosa-vajjaṃ* (SS ◦*vajja*) *nikatī ca*
dobho (nach S^{cdt}, *dobbho* B^{m}K)
kadariyatā (S^{l}B^{m} ◦*thā*) *atimāno usuyyā* (S^{d} *usūyā*, B^{m} *ussuyyā*, K *ussuyā*)
icchā vicikicchā para-heṭhanā ca
. . . . . .

[1] So alle Mss., K *nīvuta*. In den Text ist hier und XIX. 46^{2f} *nīvuta* gesetzt.

. . . . . .

āpāyikā nivuta[1]*-brahmalokā* (f s. auch bes.).

: Mvu III. 214. 8—10 + 13

Krodho mṛṣāvāda kathaṃkathā ca

. . . . . (BM *kariyaṃ*) *atimāno* . . . . . .

īrṣyā ca hiṃsā paravādaroṣaṇā

. . . . . .

. . . . . (11 u. 22 s. zu XIX. 46[1]).

āpāyikā nirvṛtā Brahmalokaṃ.

8 entspricht viel mehr

SN. IV. 11[5](866)[c] = [7](863)[a] = N[m]. XI[14 a] (248) = [15 a] (253).

XIX. 46[2 d+e] *lobho ca doso ca mado ca moho*

etesu yuttā . . . . . .

vgl. J. 497[6 b+c] = [7 b+c] *lobho ca doso ca mado ca moho*

ete aguṇā . . . . . .

XIX. 46[2 f] etc. (s. XIX. 46[2 a–c+f]) = XIX. 46[1 d] etc. (s. dort).

XIX. 47[1] *Āmantayāmi rājānaṃ*

Reṇuṃ bhūmi-patiṃ ahaṃ

tvaṃ pajānassu rajjena

nāhaṃ porohacce (B[m] *-hicce*) *rame.*

: Mvu III. 215. 10 + 11 *Āmantremi mahārāja*

Reṇu bhūmipate tava

pravrajāmi prajahitvā (M *prajānāmi prajānāti prajānāṃ sarvasvarā-*, B *-vrajāmi prajānasvarā-*)

rājyaṃ paurohityaṃ ca me.

Zu 11[a] vgl. J. 460[1 c] *pabbajissaṃ mahārāja.* S. unten zu D. XIX. 47[2].

XIX. 47[2] *Sace te* (S[t] *naṃ*, S[c] *taṃ*) *ānaṃ kāmehi*

ahaṃ paripūrayāmi te

yo taṃ hiṃsati vāremi

. . . . . .[2]

tvaṃ pitā 'si (*'si* om. S[ct]K) *ahaṃ putto* (K *ca*)

---

[1] S. Note zu XIX. 46[1].

[2] Pāda d ist in D. und Mvu verschieden.

mā no Govinda pājahi (S^{c} *pajāhi*, S^{d} *pajahi*, B^{m} *pajahati*)
($^{a+b+c+f}$ s. auch unter XIX. 47^{2+3a+b}).

: Mvu III. 215. 13—15 *Saced asti ūnaṃ kāmehi*
vayaṃ te pūrayāmatha
ko vā bhavantaṃ heṭheti
. . . . . .[1]
bhavāṃ pitā vayaṃ putro
mā Govinda pravrajāhi.

XIX. 47$^{2a+b+c+f}$ etc. (s. XIX. 47^{2})
$+^{3a+b}$ etc. (s. XIX. 47^{3})
vgl. J. 460^{2+3a+b} *Sace te ūnaṃ kāmehi*
ahaṃ paripūrayāmi te
yo taṃ hiṃsati vāremi
mā pabbaji (C^{ks} *°jji*, B^{d} *°aja*, B^{f} *°jja*)
Yuvañjayā 'ti.
Na m'atthi ūnaṃ kāmehi
hiṃsitā me na vijjati.

XIX. 47^{3a-c} *Na m'atthi* (So K; SS *nacatthi*, B^{m} *namatti*)
ūnaṃ kāmehi
hiṃsitā (S^{t}B^{m} *hisitā*, S^{cd} *hiṃsikā*, K *hiṃsito*)
me na vijjati ($^{a+b}$ s. auch XIX. 47$^{2a-c+f+3a+b}$)
amanussa-vaco (B^{m} *°dhaco*) *sutvā* (^{c} s. auch bes.)

: Mvu III. 215. 18 + 19^{a} *Na asti ūnaṃ kāmehi*
heṭhayitā na vidyati
amanuṣyavacanaṃ śrutvā.

XIX. 47^{3c} etc. (s. XIX. 47^{3a-c}) = XIX. 47^{7c} etc., s. dort.

XIX. 47^{4} *Amanusso kathaṃ-vaṇṇo* (S^{t} *-vaṇṇe*, S^{d} *-vanno*)
kan (S^{d}B^{m} *kin*) *te atthaṃ abhāsatha*
yaṃ (B^{m}K *yañ ca*) *sutvā pajāhāsi* (S^{t} *jahāti*,
S^{d}B^{m}K *jahāsi*, S^{c} *jāhāsi*) *no*
gehe amhe ca kevale (B^{m} *°laṃ*).

= Mvu III. 216. 2 + 3 *Amanuṣyo kathaṃ varṇo*
kiṃ vā arthaṃ abhāṣata
yasya (BM *yasya tvaṃ*) *vācaṃ*
śrutvā jahāsi
asmākaṃ gṛhaṃ ca kevalaṃ.

[1] Pāda ^{d} ist in D, und Mvu verschieden.

XIX. 47[5] *Upaṭṭhassa me pubbe*
yattha-kāmassa (S[cd] *yaṃsukh°*, S[t] *yaṃsuk°*, B[m] *yiṭhak°*, K *yiṭṭhak°*) *me sato*
aggi pajjalito āsi ([c] s. auch besonders)
kusapatta-paṭiṭṭhato.
: Mvu III. 216. 5 + 6 *Sarvato yaṣṭukāmasya*
upavustasya me sataḥ
agni prajvālito āsi
kuśacīraparicchado.

XIX. 47[5c] etc. (s. XIX. 47[5]) vgl. J. 503[6d] *aggi pajjalito yathā.*

XIX. 47[6] *Tato me Brahmā pātur ahu*
Brahma-lokā sanantano ([b] s. auch besonders)
so me paṭiṭhaṃ viyākāsi
taṃ sutvā na gahe rame.
vgl. Mvu III 216. 7 + 8 *Tato haṃmi* (B *haṃ pi*) *prādur ahu*
brahmā loke sanātano
yasya vācaṃ (BM *yasyāhaṃ vacanaṃ*) *śrutvā jahāmi*
yuṣmākaṃ gṛhaṃ ca kevalaṃ.

XIX. 47[6b] etc. (s. XIX. 47[6]) vgl. XIX. 44[2b] etc. (s. dort).

XIX. 47[7a–d] *Saddahāmi ahaṃ bhoto*
yaṃ tvaṃ Govinda bhāsasi ([b] s. auch besonders)
amanussa-vaco sutvā ([c] s. auch besonders)
kathaṃ vattetha aññathā.
: Mvu III. 216. 10 + 11 *Śraddadhāma* (M *°dhāmeti*) *vayaṃ bhavato*
yathā Govindo (B *°da*) *bhāṣati*
amanuṣyavacanaṃ śrutvā
kathaṃ vartema anyathā.
11 = 215. 19.

XIX. 47[7b] etc. (s. XIX. 47[7a–d]) = 44[4b].

XIX. 47[7c] etc. (s. XIX. 47[7a–d]) = 47[3c] etc., s. dort.

XIX. 47[8a+b] etc. (s. XIX. 47[8]) vgl. J. 285[3a+b]
Ayaṃ maṇī (B[id] *°ṇi*) *veḷuriyo*
akāco vimalo subho.

XIX. 47[8] *Maṇi yathā veḷuriyo*
akāco (S[c] *ako*, S[d] *akākho*, S[t] *akokho*, B[m] *akūce*, K *akūse*) *vimalo subho*

([a+b] s. auch besonders)
evaṃ suddhā carissāma
Govindassānusāsane.

: Mvu III. 216.14+15 *Yathā ākāśe vimalo*
śuddho veruliyo maṇiḥ
evaṃ śuddho cariṣyāmi
Govindasyānuśāsane.

XIX.50[1] *Sace jahātha* (S[vl] *chatha*, B[m] *hetha*, K *pajahatha*) *kāmāni*
yattha satto puthujjano ([b] s. auch besonders)
ārabhavho (S[cdt] *apabh°*, B[m] *ārambhavo*, K *ārambho*) *daḷhā hotha*
khanti-bala-samāhitā.

: Mvu III. 216.17+18 *Sacej jahatha kāmāni*
yatra raktāḥ (M *śaktā*, B *śaktāḥ*) *pṛthagjanāḥ*
śastaṃ bhaved dṛḍhībhavatha (B *dṛḍhābh°*)
kṣāntībalasamāhitā (M *kṣāṃticara°*).

XIX.50[1b] etc. (s. XIX. 50[1]) = A. VI. 23. 3[1d] (III. 311)
yattha satto puthujjano
= A. VIII. 56. 3[2b] (IV. 290)
= SN. III. 11[28(706)b] *yattha satto puthujjano*
: Mvu III. 387.15[b] *yatra saktā* (BM *śaktā*) *pṛthagjanāḥ.*
Vgl. Thīg.[35b] *yattha* (L *yatta*) *sattā* (S *satthā*) *puthujjanā.*
. J. 539[141d] *yattha sanno* (C[k] *santo*, C[s] *satto*) *puthujjano.*
(Mit A. hat D. außerdem *kāmāni* in [1a] = Mvu *kāmāni* Z. 17[b]; *kāmā* A. VI. 23. 3[1c] und VIII. 56[2a] entsprechend).

XIX.50[2] *Esa maggo uju maggo*
esa (SS *visa*) *maggo anuttaro*
saddhammo subbhi rakkhito
Brahmalokūpapattiyā ([d] s. auch besonders).

: Mvu III. 217.1+2 *Eṣa mārgo Brahmapure*
eṣa mārgaḥ sanātanaḥ (M *°ya samaṃtaraṃ*)

saddharmavidbhir (BM *ºrmaṣaḍ-bhir*) *ākhyāto*
Brahmalokopapattaye.

XIX. 50^{2d} etc. (s. XIX. 50^{2}) = SN. I. $7^{24(139)}$f. PV. II. 13^{17d}.
^{19b} s. ZDMG. 63. 45.

XX. Mahāsamayasutta.

Entsprechung von XX. 1—3 mit S. I. 4. 7 (I. 26f.).[1]
Im Einzelnen:

XX. 3^{1} *Mahā-samayo pavanasmiṃ*
deva-kāyā samāgatā
āgat' amha (B^{m} *amhā*) *imaṃ dhamma-samayaṃ*
dakkhitāye (S^{d} *-tahe*, B^{m} *-tāya*, K *ºtā yeva*) *aparājita-saṃghaṃ.*
= S. I. 4. 7. 4 *Mahāsamayo pavanasmiṃ*
devakāyā samāyatā
āgatamha imaṃ dhammasamayaṃ
dakkhitāye aparājitasaṅghaṃ.

XX. 3^{2} *Tatra* (S^{t} *Tatra kho*) *bhikkhavo samādahaṃsu*
cittaṃ (S^{t} *ºttā*) *attano ujukam akaṃsu*
sārathi ($S^{t}K$ *ºthī*, S^{d} *sarathi*) *va nettāni* (B^{m} *nattāni*) *gahetvā*
indriyāni rakkhanti paṇḍitā.
= S. I. 4. 7. 5 *Tatra bhikkhavo samādahaṃsu*
cittam attano ujukam akaṃsu
saratho va nettāni gahetvā
indriyāni rakkhanti paṇḍitā.

XX. 3^{3a} etc. (s. XX. 3^{3}) vgl. Thag. ^{680c}
chetvā khīlaṃ ca pāsaṅ ca.

XX. 3^{3} *Chetvā khīlaṃ* (so SSB^{m}; K *khī*) *chetvā paligham.*
(K *ºlī*) (^{a} s. auch besonders)
inda-khīlaṃ ahacca-m-anejā (K *ohacca*)
te caranti suddhā vimalā
cakkhumatā sudantā susunāgā.

[1] Schon von Rhys Davids-Estlin Carpenter D. II p. 253 verglichen.

= S. I. 4. 7. 6 *Chetvā* (S$^{1-3}$ *jetvā*) *khilaṃ*[1] (S^{2} *khī-*) *chetvā*
palighaṃ
indakhīlaṃ ohacca (so C und wohl S^{2}, *uh°* B, *ah°* S^{1}, *up°* S^{3}) *-m-anejā*
te caranti suddhā vimalā
cakkhumatā (C *°mattā*) *sudantā susunāgā.*

XX. 3^{4} *Ye keci Buddhaṃ saraṇaṃ gatāse*
na te gamissanti apāyaṃ (K *apāyabhumiṃ*)
pahāya mānusaṃ dehaṃ ($^{b+c}$ und ^{c} s. auch bes.)
deva-kāyaṃ paripūressanti ($^{c+d}$ s. auch besonders).

= S. I. 4. 7. 7 *Ye keci Buddhaṃ saraṇaṃ gatāse*
na te gamissanti apāyabhūmiṃ (SS *apāyaṃ*)
pahāya mānusaṃ dehaṃ
devakāyaṃ paripuressanti (B *°puriss°*).

= J. 1 Einleitung [1] (I. 97), wo in ^{b} *apāyaṃ* mit v. l. C^{s} *apāyabhūmiṃ*,
in ^{d} *°pūressanti* mit v. l. C^{k} *°ssantī*,
sonst keine Abweichung.[2]

= Sum. I. 233^{4}, wo in ^{b} „in allen sechs Mss." *apāyaṃ*[3],
in ^{d} *°pūressanti*[4] mit v. l. B^{m} *°purissanti.*

= Mpū 335^{4}, wo in ^{b} *apāyaṃ*, im Übrigen keine Abweichung von D.

XX. 3^{4b+c} etc. (s. XX. 3^{4}) vgl. Divy. XIV^{1b+c} = $^{2b+c.\ 3b+c.\ 4b+c.\ 5b+c.\ 6b+c}$ *na te gacchanti durgatiṃ*
prahāya mānuṣān kāyān.[5]

XX. 3^{4c} etc. (s. XX. 3^{4}, XX. 3^{4b+c} und XX. 3^{4c+d})

= VV. 47^{7c} (IV. 9^{7c}). 63^{33c} (V. 13^{33c})
pahāya mānusaṃ dehaṃ

= 79^{11c} (VII. 5^{12c}) *pahāya mānussaṃ deham*, in der Version Par Dīp. IV. 307 (VII. 5^{12c}) *pahāya mānusaṃ* (v. l. S$_{2}$ *manussaṃ*) *dehaṃ.*

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[1] *khilam* ist natürlich Druckfehler.
[2] Nur daß in ^{a} *gata se* gedruckt ist.
[3] In den Text ist aber *apāya-bhūmiṃ* gesetzt.
[4] *°pūressani* wird natürlich Druckfehler sein.
[5] Auch von Rhys Davids-Estlin Carpenter D. II p. 255 verglichen.

XX. 3^{4c+d} etc. (s. XX. 3^{4}) = S. I. 4. 9. 3^{4c+d} (I. 30)[1]
pahāya mānusaṃ deham
devakāyam paripuressanti (v. l. B *puriss°*).

XX. 5^{1d} *pahitattā samāhitā* vgl. A. III. 59. 4^{1b} (I. 167)
pahitatto samāhito.

XX. 5^{2d} *vippasannā-m* ($S^{d}K$ *sannam*, B^{m} *°sannā* ohne *m*)
anāvilā
vgl. S. XXXV. 132. 4^{6b} (I. 118) *vippasannam anāvilaṃ*
= SN. III. $9^{44(637)b}$ = M. 98 (unausgeführt) = Dhp. ^{413b}
(In SN. aber *°sannaṃ*).
= VV. 3^{6b} (I. 3^{6b}). 4^{6b} (I. 4^{6b}). 10^{5d} (I. 10^{5d}). 13^{5d} (I. 13^{5d}). 14^{5d} (I. 14^{5d}). 27^{5d} (II. 10^{6d}). 28^{6b} (II. 10^{6b}). 59^{d} (wo aber V. 9^{7b} in Par Dip. IV. 251 *vippasannaṃ*). 71^{4d} (VI. 7^{4d}).
(Mit SN. = Dhp. außerdem das unmittelbar vorangehende *suddhā* von D. XX. 5^{2c} entsprechend dem *suddhaṃ* SN. ^{a} = Dhp. $^{a)}$.
Vgl. ferner Dhp. ^{82b} *vippasanno anāvilo.*
Thag. ^{1008b} *vippasannam anāvilo.*

XX. 5^{3b} *vane Kāpilavatthave* = 9^{10d}.

XX. 5^{3c} etc. (s. die folgenden Parallelen)
= Dip. IX ^{23a} *Tato āmantayi satthā*
und vgl. SN. V. $1^{22(997)a}$ *Tato āmantayī* ($C^{b}B^{ai}$ *°yi*) *sisse.*
= Nc. I^{22a} (3), wo die v. l. von SN. fehlt.

XX. 5^{3c+d} etc. (s. die folgenden Parallelen)
= Mvu I. 182. 16 *Tato amantraye* (sic) *śāstā*
śrāvakāṃ chāsane ratāṃ.

XX. $5^{3c+d+4a+b}$ etc. (s. die nächste Parallele)
= XX. $6^{3c+d+4a+b}$ etc., s. XX. 6^{3+4a+b}.

XX. 5^{3c+d} *tato āmantayi Satthā* (^{c} s. oben auch besonders),
sāvake sāsane rate ($^{c+d}$ s. oben auch besonders).
$+^{4}$ *Deva-kāyā abhikkantā*
te vijānātha bhikkhavo ($^{3c+d+4a+b}$ s. auch bes.)
Te ca ātappam akaruṃ
sutvā Buddhassa sāsanaṃ (^{d} s. auch besonders).

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[1] Auch von Feer S. p. 30 mit S. I. 4. 7. 7 verglichen.

vgl. XX. 22$^{1c-f+2a+b}$ *tato āmantayi Satthā*
sāvake sāsane rate:
Māra-senā abhikkantā
te vijānātha bhikkhavo.
Te ca ātappam akaruṃ
sutvā Buddhassa sāsanaṃ.

XX. 5^{4d} etc. (s. XX. 5^{1c+d+4}) vgl. J. 547^{459b}
sutvā luddassa bhāsitaṃ.

XX. 6^{1+4a+b} *Tan ca sabbaṃ abhiññāya*
vavakkhitvāna (B^{m} *pavekkh*', K v. l. *vavatthit*')
cakkhumā
tato āmantayi Satthā (^{c} s. auch besonders)
sāvake sāsane rate ($^{c+d}$ s. auch besonders):
Deva-kāyā abhikkantā
te vijānātha bhikkhavo ($^{3c+d\ 4a+b}$ s. auch bes.).

vgl. XX. 22^{1} *Tan ca sabbaṃ abhiññāya*
vavakkhitvāna cakkhumā
tato āmantayi Satthā
sāvake sāsane rate
Māra-senā abhikkantā
te vijānātha bhikkhavo.

XX. 6^{3c} etc. (s. XX. 6^{1+4a+b}) = XX. 5^{3c} etc., s. dort.

XX. 6^{1c+d} etc. (s. XX. 6^{1+4a+b}) = XX. 5^{3c+d} etc., s. dort.

XX. 6$^{1c+d+4a+b}$ etc. (s. XX. 6^{1+4a+b}) = XX. 5$^{1c+d+4a+b}$, s. dort.

XX. 7^{1c} etc. (s. die folgenden Parallelen)
= Mvu I. 264. 18^{a} *ṛddhimanto dyutimanto.*

XX. 7^{1c+d} etc. (s. XX. 7^{1c-f} etc.) auch
= MmVidy., Zapiski XI. 230. 8 = 234. 11 = 237. 6 = 248. 9
ṛdhimanto dyutimanto varṇavanto yaśasvinaḥ (s. ferner unten XX. 10^{3a+b})
= Weber Ms. Part V^{6c+d} . . . . . *-manta varṇavanta yaśaśvina* (JASBeng. LXII P. I. 25).

XX. 7^{1c-f} *iddhimanto jutīmanto* (^{c} s. oben auch besonders)
vaṇṇavanto yasassino ($^{c+d}$ und ^{d} s. auch bes.)·
modamānā abhikkāmaṃ
bhikkhunaṃ samitiṃ vināṃ ($^{e+f}$ s. auch bes.)

= $^{2c-f}$ etc. (s. XX. 7^{2b-f}) = 9^{2c-f} etc. (s. 9^{1+2}) = 13^{2c-f} etc. (s. 13^{2}).

XX. 7^{1d} etc. (s. XX. 7^{1c+d} und XX. 7^{1c-f} etc.) auch = S. XXII. 78. 11^{3b} (III. 86). A. IV. 33. 3^{3b} (II. 34). SN. II. 7^{15}(^{298})^{b}. Mvu III. 96. 21^{b}. 100. 22^{b}. 24^{b}. 101. 2^{b}. Bower Ms. Stück C Blatt 3 Obv. Z. 4. Vgl. auch D. XVIII. 13^{2b} etc., s. dort. Vgl. ferner Mvu I. 295. 21^{b}.

Vgl. auch Mm Vidy., Zapiski XI. 221. 18^{b}.

Alle diese Stellen s. ausführlich zu SN. a. a. O., ZDMG. 63. 271.

XX. 7^{1e+f} etc. (s. XX. 7^{1c-f}) auch = 10^{4c+d}

modamānā abhikkāmaṃ
bhikkhūnaṃ samitiṃ vanaṃ.

XX. 7^{1f} etc. (s. XX. 7^{1c-f} und XX. 7^{1e+f}) auch = XX. 12^{3f}

XX. 7^{2a} *Cha-sahassā Hemavatā*
+ ^{3a} *Sātāgirā ti-sahassā*
vgl. D. XXXII ^{5a} etc., s. dort. (S. auch unten XX. $9^{1c+d+2a+b}$ und 10^{2+3a+b}).

XX. 7^{2b-f} *yakkhā nānatta-vaṇṇino*
iddhimanto jutīmanto
vaṇṇavanto yasassino
modamānā abhikkāmaṃ
bhikkhūnaṃ samitiṃ vanaṃ ($^{c-f}$ s. auch bes.)
= $^{3b-f.\ 4b-f.}$ 8^{1b-f}.

XX. 7^{2c} = 7^{1c} etc., s. dort.

XX. 7^{2c+d} = 7^{1c+d} etc., s. dort.

XX. 7^{2c-f} = 7^{1c-f} etc., s. dort.

XX. 7^{2d} = 7^{1d} etc., s. dort.

XX. 7^{2e+f} = 7^{1e+f} etc., s. dort.

XX. 7^{3a+2a} s. XX. 7^{2a+3a}.

XX. 7^{3b-f} = XX. 7^{2b-f} etc., s. dort.

XX. 7^{3c} = 7^{1c} etc., s. dort.

XX. 7^{3c+d} = 7^{1c+d} etc., s. dort.

XX. 7^{3c-f} = 7^{1c-f} etc., s. dort.

XX. 7^{3d} = 7^{1d} etc., s. dort.

XX. 7^{3e+f} = 7^{1e+f} etc., s. dort.

XX. 7^{4b-f} = 7^{2b-f} etc., s. dort.

XX. $7^{4c} = 7^{1c}$ etc., s. dort.
XX. $7^{4c+d} = 7^{1c+d}$ etc., s. dort.
XX. $7^{4c-f} = 7^{1c-f}$ etc., s. dort.
XX. $7^{4d} = 7^{1d}$ etc., s. dort.
XX. $7^{4e+f} = 7^{1e+f}$ etc., s. dort.
XX. $8^{1b-f} = 7^{2b-f}$ etc., s. dort.
XX. $8^{1c} = 7^{1c}$ etc., s. dort.
XX. $8^{1c+d} = 7^{1c+d}$ etc., s. dort.
XX. $8^{1c-f} = 7^{1c-f}$ etc., s. dort.
XX. $8^{1d} = 7^{1d}$ etc., s. dort.
XX. $8^{1e+f} = 7^{1e+f}$ etc., s. dort.
XX. 8^{2a} etc. (s. XX. 8^{2a-d}) = ^{2e} *Kumbhīro Rājagahiko.*
XX. 8^{2a-d} *Kumbhīro Rājagahiko* (^{a} s. auch besonders)
Vepullassa nivesanaṃ
bhiyyo naṃ sata-sahassaṃ
yakkhānaṃ (B^{m} *yakkhā*) *payirupāsati.*
: Mm Vidy., Zapiski XI. 234. 2+3
Kumbhīrayakṣo Rājagṛhe vipule 'smin naivāsikaḥ
bhūyaḥ śatasahasreṇa yakṣāṇāṃ paryupāsyate.
XX. $8^{2e} = XX^{2a}$ etc. (s. dort).
XX. 8^{2f} *so p'āgu samitiṃ vanaṃ* = 11^{2d}. 20^{1d}.
XX. 9^{1+2} *Puriman ca disaṃ rājā*
Dhataraṭṭho (*taṃ* in allen Mss. außer B^{m} und K) *pasāsati*
Gandhabbānaṃ ādhipati (B^{m} *adhi*$^{\circ}$)
Mahārājā yasassi so ($^{c+d+2a+b}$ s. auch besonders).
Puttā pi tassa bahavo
Inda-nāmā mahabbalā (nach K in der Aṭṭhakathā *mahābalā*) ($^{1c+d+2a+b}$ s. auch bes.)
iddhimanto jutīmanto (^{c} s. auch besonders)
vaṇṇavanto yasassino ($^{c+d}$ und ^{d} s. auch besonders)
modamānā abhikkāmaṃ
bhikkhūnaṃ samitiṃ vanaṃ ($^{c-f}$ und $^{e+f}$ s. auch besonders).
Vgl. bezw. = 9^{3+4} *Dakkhiṇaṃ ca disaṃ rājā*
Viruḷho taṃ (K *tap-*) *pasāsati*
Kumbhaṇḍānaṃ ādhipati (B^{m} *a*$^{\circ}$)
Mahārājā yasassi so.

Puttā pi tassa bahavo
Inda-nāmā mahabbalā (Sum. *mahābalā*)
etc. = 9^{2}.

9^{5+6} *Pacchimañ ca disaṃ rāja*
Virūpakkho (alle Mss. außer B^{m} und K *taṃ*) *pasāsati*
Nāgānaṃ va (Mss. und K om. *va*) *ādhipati* (B^{m} *a°*)
Mahārājā yasassi so.
Etc. = 9^{2}.

9^{7+8} *Uttaraṅ ca disaṃ rājā*
Kuvero taṃ (so SSB^{m}, *tap-* K) *pasāsati*
Yakkhānaṃ va ādhipati (B^{m} *a°*)
Mahārājā yasassi so.
Etc. = 9^{2}.

XX. $9^{1c+d+2a+b}$ etc. (s. XX. 9^{1+2})
auch = D. XXXII $^{10a+9d+11a+d}$ etc., s. dort. (S. auch oben XX. 7^{2a+3a}).
und vgl. bezw. = XXXII $^{17a+16d+18a+d}$ etc., s. dort.
XXXII $^{25a+24d+26a+d}$ etc., s. dort.
XXXII $^{47a+46d+48a+d}$ etc., s. dort.

XX. 9^{2c} = 7^{1c} etc., s. dort.
XX. 9^{2c+d} = 7^{1c+d} etc., s. dort.
XX. 9^{2c-f} = 7^{1c-f} etc., s. dort.
XX. 9^{2d} = 7^{1d} etc., s. dort.
XX. 9^{2e+f} = 7^{1e+f} etc., s. dort.
XX. 9^{3+4} vgl. bezw. = XX. 9^{1+2} etc., s. dort.
XX. $9^{3c+d+4a+b}$ vgl. bezw. = XX. $9^{1c+d+2a+b}$ etc., s. dort.
XX. 9^{4c} = 7^{1c} etc., s. dort.
XX. 9^{4c+d} = 7^{1c+d} etc., s. dort.
XX. 9^{4c-f} = 7^{1c-f} etc., s. dort.
XX. 9^{4d} = 7^{1d} etc., s. dort.
XX. 9^{4e+f} = 7^{1e+f} etc., s. dort.
XX. 9^{5+6} vgl. bezw. = XX. 9^{1+2} etc., s. dort.
XX. $9^{5c+d+6a+b}$ vgl. bezw. = XX. $9^{1c+d+2a+b}$ etc., s. dort.
XX. 9^{6c} = 7^{1c} etc., s. dort.
XX. 9^{6c+d} = 7^{1c+d} etc., s. dort.
XX. 9^{6c-f} = 7^{1c-f} etc., s. dort.

XX. $9^{6d} = 7^{1d}$ etc., s. dort.
XX. $9^{6e+f} = 7^{1e+f}$ etc., s. dort.
XX. 9^{7+8} vgl. bezw. = XX. 9^{1+2} etc., s. dort.
XX. $9^{7c+d+8a+b}$ vgl. bezw. = XX. $9^{1c+d+2a+b}$ etc., s. dort.
XX. $9^{8c} = 7^{1c}$ etc., s. dort.
XX. $9^{8c+d} = 7^{1c+d}$ etc., s. dort.
XX. $9^{8c-f} = 7^{1c-f}$ etc., s. dort.
XX. $9^{8d} = 7^{1d}$ etc., s. dort.
XX. $9^{8e+f} = 7^{1e+f}$ etc., s. dort.

XX. $9^{1+3+5+7}$ (s. XX. 9^{1+2}) vgl. Abhidhanappadīpikā $^{31+32a+b}$
Dhataraṭṭho ca Gandhabbādhipo Kumbhaṇḍasāmi tu
Virūḷhako Virūpakkho tu Nāgādhipatīrito
Yakkhādhipo Vessavaṇo Kuvero ....

XX. 9^{9} etc. (s. XX. 9^{9+10a})
vgl. auch Rupasiddhi 291 *Puratthimena Dhataraṭṭho*
dakkhiṇena Virūḷhako
pacchimena Virūpakkho
uttarena Kapīranto. Vgl.
unten zu XXXII^{39a+b}.

XX. 9^{9+10a} *Purimaṃ disaṃ Dhataraṭṭho*
dakkhiṇena Virūḷhako
pacchimena Virūpakkho
Kubero uttaraṃ disaṃ (^{a} s. auch besonders)
Cattāro te Mahārājā (^{10a} s. auch besonders).
vgl. MmVidy. Zapiski XI. 230. 3—5^{a}
Pūrveṇa Dhṛtarāṣṭras tu
dakṣiṇena Virūḍhakaḥ
paścimena Virupākṣaḥ
Kuberaś cotturāṃ diśam
catvāra ete Mahārājā.

XX. 9^{10a} etc. (s. XX. 9^{9+10a}) auch = Dīp. XVI^{13a} (s. XX. 9^{10a+b}).

XX. 9^{10a+b}: ^{a} s. XX. 9^{9+10a}
^{b} *samantā caturo disā*
= Dīp. XVI^{13a+b} *Cattāro te mahārājā*
samantā caturodisā.

XX. 9^{10b} etc. (s. XX. 9^{10a+b}) s. auch XX. 9^{10b+c}.

XX. 9^{10b} (s. XX. 9^{10a+b})

\+ ^{c} *daddallamānā* (B^{m} *°ddaḷa°*, K *dadaḷhamānātipi pāṭho*) *aṭṭhaṃsu*

vgl. VV. 6^{2c+d} (fehlt in der Version Par Dip. IV. 41)
daddallamānā abhanti
samantā caturo disā.

= 6^{10c+d} (fehlt in der Version Par Dip. IV. 42)

= 7^{2c+d} (fehlt in der Version Par Dip. IV. 44)

= $8^{2c+d.\ 10c+d}$. In der Version Par Dip. IV. 48 f. aber *daddaḷhamānā ābhanti* (in ^{2} v. l. S_2 *sobhanti*, in ^{10} v. l. S_1 *ābhenti*)

= 78^{6c+d} (VII. 4^{6c+d}) *daddaḷhamānā ābhanti* (in Par Dip. IV. 303 mit v. l. S_1S_2 *ābhenti*)
samantā caturo disā.

= PV. II. 12^{9a+b} *Daddallamānā abhenti* (in Par Dip. III. 156 *°ddalh°* mit v. l. MCDB *°ddaḷh° abhanti*)
samantā caturo disā.
(In S_2 von Par Dīp. III. 156 fehlt diese ganze G.)

= III. 2^{23c+d}, wo *ābhenti* in der Ausgabe mit v. l. B *abhanti* (in Par Dīp. III. 183 ist es III. 2^{23a+b} und lautet *Daddaḷhamānā* [mit v. l. S_2 *°ddalh°*] *ābhenti* [CDB *ābhanti*] ^{b} = Ausgabe).

XX. 9^{10d} s. XX. 5^{3b}.

XX. 10^{1b} *āgu* (K *āgā*) *vancanikā saṭhā*
vgl. XX. 17^{1b} *āgu* (K *āgā*) *Veghanasā saṭha.*

XX. 10^{2+3a+b} *Candano Kāmasettho ca*
Kinnughaṇḍu Nighaṇḍu ca
Panādo Opamañño ca
devasuto ca Mātali
Cittaseno ca gandhabbo
Nalo (Sum. B^{m}K *Naḷo*, SS *Nala-*) *rājā Janesabho* ($^{3a+b}$ s. auch besonders).

= XXXII $^{52c+d+53}$ (210) *Candano Kāmasettho ca*
Kinnu Ghaṇḍu Nighaṇḍu ca
Panādo Opamañño ca
devasūto ca Mātali

Cittaseno ca gandhabbo
Nalo rājā Janesabho.

(S. auch oben XX. 7^{2a+3a}).

XX. $10^{2a+b+d+3a+b}$ etc. (s. XX. 10^{2+3a+b}) auch = MmVidy., Zapiski XI. 236. 4 v. u. ^{b} + 3 v. u. + 237. 4^{b} + 3^{a} + 1^{b} s. XXXII $^{52a+b+53b-d}$ etc.

(Vgl. außerdem oben XX. 7^{1c+d}).

XX. 10^{3d} *Timbarū Suriyaraccasā* ($B^{m}K$ *°vacchasā*, aber K Note S1 *°vaccasā*)

vgl. XXI. 1. 5^{1b} *Timbarum Suriyaraccase* (B^{m} *sū° °vacchase*, K *suriyavacchase*, K(Sī) *°vaccase*)

= 1. 7^{1b} *Timbarum* (SS *°ru*) *Suriyaraccase* ($B^{m}K$ *°vacchase*).[1]

XX. 10^{4a} *Ete c'anne ca rājāno* = J. 541^{11a}. 544^{177a} *Ete c'anñe ca rājāno.*

XX. 10^{4c+d} = XX. 7^{1e+f} etc., s. dort.

XX. 11^{1c} *Kambalassatarā* (S^{d} *°narā*) *āgu* (K *āgu*)

vgl. MmVidy., Zapiski XI. 221. 26^{b}

Kambalāśvatarāv ubhau

= Bower Ms. Stück C Bl. 3 Rev. Z. 2

Kaṃbalāśvatarāv ubhau.

XX. 11^{2b} *āgu nāgā yasassino* vgl. 13^{1f}. 16^{2d}, s. XX. 13^{1f}.

XX. 11^{2d} = 8^{2f} etc., s. dort.

XX. 12^{1d} = SN. I. $9^{27(179)b}$. Thag. $^{1082b.\ 1178b}$. J. 543^{199b}. J. $546^{74b.\ 75b.\ 76b.\ 77b}$ (VI. 259). s. ZDMG. 63. 52.

XX. 12^{3f} = XX. 7^{1f} etc., s. dort.

XX. 13^{1f} *āgu devā yasassino* = 16^{2d} und vgl. XX. 11^{2b}.

XX. 13^{2} *Das' ete dasadhā kāyā*
sabbe nānatta-vaṇṇino (^{b} s. auch besonders)
iddhimanto jutimanto (^{c} s. auch besonders)
vaṇṇavanto yasassino ($^{c+d}$ und ^{d} s. auch besonders)
modamānā abhikkāmaṃ
bhikkhunaṃ samitiṃ vanaṃ ($^{c-f}$, $^{e+f}$ und ^{f} s. auch besonders)

= 14^{3}. 15^{3}. 16^{3}. 17^{3}. 18^{2}.

[1] Schon Rhys Davids-Estlin Carpenter D. II p. 258 und 265 haben auf diese Entsprechung hingewiesen.

XX. 13^{2b} etc. (s. XX. 13^{2}) auch = 19^{1b} *sabbe nānatta-vaṇṇino*

XX. 13^{2c} etc. (s. XX. 13^{2}) = XX. 7^{1c} etc. (s. dort).

XX. 13^{2c+d} etc. (s. XX. 13^{2}) = XX. 7^{1c+d} etc. (s. dort).

XX. 13^{2c-f} etc. (s. XX. 13^{2}) = XX. 7^{1c-f} etc. (s. dort).

XX. 13^{2d} etc. (s. XX. 13^{2}) = XX. 7^{1d} etc. (s. dort).

XX. 13^{2e+f} etc. (s. XX. 13^{2}) = XX. 7^{1e+f} etc. (s. dort).

XX. 13^{2f} etc. (s. XX. 13^{2}) = XX. 7^{1f} etc. (s. dort).

XX. 14^{3} = 13^{2} etc., s. dort.

XX. 14^{3b} = 13^{2b} etc., s. dort.

XX. 14^{3c} = 13^{2c} etc., s. dort.

XX. 14^{3c+d} = 13^{2c+d} etc., s. dort.

XX. 14^{3c-f} = 13^{2c-f} etc., s. dort.

XX. 14^{3d} = 13^{2d} etc., s. dort.

XX. 14^{3e+f} = 13^{2e+f} etc., s. dort.

XX. 14^{3f} = 13^{2f} etc., s. dort.

XX. 15^{1d} *ummā-puppha-nibhāsino*

= vgl. J. 501^{27d} = 506^{11d} *ummāpupphasirinibhaṃ* (J. 501 mit v. l. B^{d} *umāra°*, J. 506 mit v. l. B^{d} *ummāra°*).

Mvu II. 183. 16^{b} *dāmakapuṣpasannibhaṃ*.

Vgl. auch Thag. 1065^{a} *ummāpupphavasamanā* (v. l. A *°pphena samānā*, B *°ppho rasamānā*, C *°pphavasāmānā*).

XX. 15^{3} = 13^{2} etc., s. dort.

XX. 15^{3b} = 13^{2b} etc., s. dort.

XX. 15^{3c} = 13^{2c} etc., s. dort.

XX. 15^{3c+d} = 13^{2c+d} etc., s. dort.

XX. 15^{3c-f} = 13^{2c-f} etc., s. dort.

XX. 15^{3d} = 13^{2d} etc., s. dort.

XX. 15^{3e+f} = 13^{2e+f} etc., s. dort.

XX. 15^{3f} = 13^{2f} etc., s. dort.

XX. 16^{2d} = 13^{1f} etc., s. dort.

XX. 16^{3} = 13^{2} etc., s. dort.

XX. 16^{3b} = 13^{2b} etc., s. dort.

XX. 16^{3c} = 13^{2c} etc., s. dort.

XX. 16^{3c+d} = 13^{2c+d} etc., s. dort.

XX. 16^{3c-f} = 13^{2c-f} etc., s. dort.

XX. $16^{3d} = 13^{2d}$ etc., s. dort.
XX. $16^{3e+f} = 13^{2e+f}$ etc., s. dort.
XX. $16^{3f} = 13^{2f}$ etc., s. dort.
XX. 17^{1b} s. XX. 10^{1b}.
XX. $17^{3} = 13^{2}$ etc., s. dort.
XX. $17^{3b} = 13^{2b}$ etc., s. dort.
XX. $17^{3c} = 13^{2c}$ etc., s. dort.
XX. $17^{3c+d} = 13^{2c+d}$ etc., s. dort.
XX. $17^{3c-f} = 13^{2c-f}$ etc., s. dort.
XX. $17^{3d} = 13^{2d}$ etc., s. dort.
XX. $17^{3e+f} = 13^{2e+f}$ etc., s. dort.
XX. $17^{3f} = 13^{2f}$ etc., s. dort.
XX. $18^{2} = 13^{2}$ etc., s. dort.
XX. $18^{2b} = 13^{2b}$ etc., s. dort.
XX. $18^{2c} = 13^{2c}$ etc., s. dort.
XX. $18^{2c+d} = 13^{2c+d}$ etc., s. dort.
XX. $18^{2c-f} = 13^{2c-f}$ etc., s. dort.
XX. $18^{2d} = 13^{2d}$ etc., s. dort.
XX. $18^{2e+f} = 13^{2e+f}$ etc., s. dort.
XX. $18^{2f} = 13^{2f}$ etc., s. dort.
XX. $19^{1b} = 13^{2b}$ etc., s. dort.
XX. 19^{2b} = SN. I. $9^{26}(17^{8})^{d.\ 1145d}$. Nᵉ. XVII$^{54d\ \ 55d}$ (226. 228), s. ZDMG. 63. 52.
XX. 19^{2d} *candaṃ va asitātigaṃ* (K *asitātitaṃ*)
vgl. SN. III. $9^{5}(5^{98})^{a}$ *Candaṃ yathā khayātitaṃ.*
XX. $20^{1d} = 8^{2f}$ etc., s. dort.
XX. 21^{1b} *sa-Indu-* (Sᵗ *sa-Inde.* Bᵐ *Inda,* K *sinde*) *deve sa-Brahmake* (Bᵐ *sabrahmaṇe*)
vgl. J. 501 Separat-G. ^{10b} des Ms. B (IV. 422)
Indo devā sabrāhmaṇa.
= J. 521^{47b} *Indo* (CᵏBᵈ *Inda*) *devā sabrahmakā.*
= J. 540^{125b} *saindadevā* (Bᵈ *indādevā*) *sabrahmakā.*
J. 527^{67b} *saindadevā sabrahmakā* (v. l. Bᵈ *Indo devā sabrahmakā*).
J. 530^{65d} *saindadevā* (Bᵈ *sahindā-*) *sabrahmakā.*
XX. 21^{2a+d} *Etha gaṇhatha bandhatha*
ma vo muñcittha (Bᵐ *muñcatha,* Sum. v. l. *muñcetha*) *koci maṃ* (ᵈ s. auch besonders)

vgl. J. 503[17a+b] *Etaṃ* (B[l] *evaṃ*) *hanatha bandhatha*
mā vo (B[d] *te*) *muncittha jivitaṃ.*

J. 493[21a+b] *Ete hanatha bandhatha*
mā ra muccittha (B[d] *te munjittha*) *jivitaṃ.*

XX. 21[2c] *samantā parivāretha*

vgl. VV. 46[2d] (IV. 8[2d]) *samantā parivarito.*

J. 543[59b] *samantā parivaritaṃ.*

J. 546[5b] (VI. 397) *samantā parivaritā* (außerdem korrespondiert D. XX. 21[2d] *mā vo muncittha koci naṃ* mit J. 546[8d] *kathaṃ mokkho bhavissati*).

Mbh. XII. 175[7b] (6525[b]) *samantāt parivarite.*

Vgl. außerdem

J. 493[11a] *Samantā parikariṃsu* (B[ds] *°cāriṃsu*). (In [c] folgt *te tāhi parivaretva*).

J. 533[57c] *samanta parikariṃsu.*

J. 547[778c] *samantā parikariṃsu* (v. l. B[d] *°kiriṃsu*).
[779c. 780c] *samantā parikariṃsu.*

J. 499[9c] *samantā parikareyyuṃ* (v. l. C[ks] *°ki°*).

S. VIII. 1. 6[2c] (I. 185) = Thag. [1210c] *samantā parikireyyuṃ.*

J. 532[51c] *samantā parikiranti* (v. l. C[ks] *°renti*).

J. 546[7d] (VI. 397) *samantā parikhaṇati.* (Es folgt in [8b] *samantā parivaritā*, s. oben).

J. 296[1b] *samanta paridhāvati.*

J. 523[34a] *Samantā paviloketvā* (C[ks] *pati°*) dürfte also entweder hergestellt werden müssen zu *Samantā pariloketvā* oder wenigstens in Abhängigkeit von Pādas mit *samantā pari°* auf Grund von Klang-Reminiscenz entstanden sein.

B. VI. [25d] *samantā phari yojanaṃ* wird ebenfalls durch dunkle Klang-Reminiscenz hervorgerufen sein, und davon wird wieder abhängen

B. XII [27d] *samantā pharati yojanaṃ.*

J. 547[552c] *samantā-m-abhidhāvanti* hängt vielleicht ab von J. 296[1b] *samantā paridhāvati* (s. oben), ebenso dann natürlich auch

J. 547[540b] *samantā-m-abhidhārino* (C[ks] *abhiyācino*).

XX. 21^{2d} etc. (s. XX. 21^{2a+d})
vgl. J. 503^{11d} *mā vo mamcittha jīvitaṃ.*
J. 438^{1d} *mā te muccittha jīvato* (B^{f} *mamcitta jīvato*, C^{ks} *jīvito*).
Vgl. auch J. 547^{242a} *Mā vo ruccittha gamanaṃ.*
XX. 22^{1} vgl. XX. 6^{3+4a+b}, s. dort.
XX. $22^{1c} =$ XX. 5^{3c} etc., s. dort.
XX. $22^{1c+d} =$ XX. 5^{3c+d} etc., s. dort.
XX. $22^{1c-f+2a+b}$ vgl. XX. 5^{3c+d+4}, s. dort.
XX. $22^{2b} =$ XX. 5^{4d} etc., s. dort.
XX. 22^{3c} *modanti saha bhūtehi* vgl. J. $547^{348e.\ 418c.\ 425c.\ 427c}$ *modanti saha bhariyahi.*

XXI. Sakkapañhasutta.

XXI. $1.5^{1-14} = 1.7^{1-14}$.
XXI. $1.5^{1b} = 1.7^{1b}$ vgl. XX. 10^{3d}, s. dort.
XXI. 1.5^{3d} *jalantam iva vārinā* (S^{c} *vārito*) $= 1.7^{3d}$
vgl. J. 538^{74b} *jalantam iva tejasā.*
XXI. 1.5^{4b} *yuttaṃ* (S^{t} *yutaṃ*, $B^{m}K$ *yattaṃ*) *kiñjakkhareṇunā* $= 1.7^{4b}$.
$=$ J. 547^{307d} *yuttaṃ kiñjakkhareṇunā* (B^{d} *kiṃcikkha°*).
(In D.[a] geht *sītodakiṃ* voraus, in J.[b] *sītudakaṃ*).
XXI. 1.5^{7c} *palissaja* (S^{c} *°lass°*, S^{d} *palissajaṃ*) *maṃ kalyāṇi* (K *°i*) $= 1.7^{7c}$
vgl. J. 523^{29a+b} *Taṃ udāvattaṃ kalyāṇī*
palissaji (C^{k} *°pī*, B^{d} *°lisajji*) *susobhanā* (B^{d} *ssusobhaṇi*).[1]
XXI. $1.5^{9a+c+d} = 1.7^{9a+c+d}$ *Yam me atthi katam puññaṃ*
tam me sabbaṅga-kalyāṇi (K *°ṇī*)
tayā saddhiṃ vipaccataṃ.
$=$ XXI. $1.5^{10a+c+d} = 1.7^{10a+c+d}$, ohne Abweichung.
XXI. 1.5^{9b} *arahantesu tādisu* $= 1.7^{9b}$
vgl. B. II ^{206b}. VIII ^{27b}. XII ^{29d} *arahantehi tādihi.*

[1] Von Rhys Davids-Carpenter D. II p. 266 verglichen.

LV. XXIV^{119b} (388. 13) *arhantebhi ca* (S^{k} *°bhiś ca*) *tayibhiḥ.*

XXI. 1. 5$^{10a+c+d}$ = 1. 7$^{10a+c+d}$ = 1. 5^{9a+c+d}, s. dort.

XXI. 1. 5^{10b} *asmiṃ puthavimaṇḍale* (B^{m} *pathavi*, K *pathavi°*) = 1. 7^{10b}

= Thag.^{674b} *asmiṃ puthavimaṇḍale.*

= J. 523^{25b} *asmiṃ puthuvimaṇḍale* (B^{d} *pathavī°*).[1]

A. VII. 58. 11^{6d} (IV. 90) *asmiṃ paṭhavimaṇḍale.*

SN. V. 1$^{15(390)b}$ *asmiṃ puthavimaṇḍale* (B^{ai} *pathavī°*).

= N^{c}. I^{15b} (2) *asmiṃ paṭhavimaṇḍale.*

XXI. 1. 5^{11b} *ekodi* (SS *eko va*) *nipako* (B^{m} *nipakā*) *sato* = 1. 7^{11b}

= A. VI. 45. 3^{13d} (III. 354) *ekodi nipako sato.* (Außerdem entspricht in D.^{a} *jhānena* dem *jhānāni* von A.^{c}).

SN. IV. 16$^{c(962)b}$ *ekodi* (B^{i} *ekodhi*) *nipako sato.*

= N^{m}. XVI$^{30b=31b}$ (456f) *ekodi* (^{31b} aber *ekodī*) *nipako sato.*

Vgl. S. II. 2. 1. 2^{1d} (I. 52) *ekodinipakā satā.* (Mit A. hat S. auch den Pāda ^{c} gemeinsam).

XXI. 1. 5^{13a} etc. (s. XXI. 1. 5^{13a+b}) auch =

J. 527^{14a} *Sakko ca* (B^{d} *ce*) *me varaṃ dajjā.*

XXI. 1. 5^{13a+b} = 1. 7^{13a+b} *Sakko ca* (B^{m}K *ce*) *me varaṃ dajjā* (S^{d} *°a*) (^{a} s. besonders) *Tāvatiṃsānam issaro* (^{b} s. besonders).

= PV. II. 9^{42a+b} *Sakko ce* (in Par Dīp. III. 128 v. l. MC *ca*) *me varaṃ dajja*
Tāvatiṃsānam issaro.

Mvu III. 6. 15 *Śakraś ce* (BC *ca*) *me varaṃ dadyāt*
Trayastriṃśānam īśvaraḥ (C *°ro*).

Vgl. auch PV. II. 9^{41a+b} *Sakko ce* (in Par Dīp. III. 128 v. l. MC^{t} *ca*) *te varaṃ dajjā*
Tavatiṃsānam issaro.

XXI. 1. 5^{13b} etc. (s. XXI. 1. 5^{13a+b}) auch = Mvu II. 430. 12^{b} = 431. 14^{b} *Trayastriṃśāna* (BC *Trayastriṃśānāṁ*) *īśvaro.*

[1] Diese Stelle mit D. schon von Rhys Davids-Carpenter verglichen D. II p. 267.

III. 1. 17[b] und 6. 12[b] *Trayastriṃśanam īśvaraḥ.*

XXI. 1. 5[14c] = 1. 7[14c] *Vandamāno namassāmi*

vgl. SN. III. 9[5](59[8])[c] *vandamānā namassanti.*

XXI. 1. 7[1–14] = XXI. 1. 5[1–14], s. dort. Auch die Einzelparallelen s. dort.

XXI. 1. 12[1a] *Upāsika cakkhumato ahosiṃ*

= VV. 12[4b] (I. 12[5b] in Par Dīp. IV. 60) *upasikā cakkhumato ahosiṃ* (v. l. S_2B *ahosi* in Par Dīp.).

Vgl. VV. 15[9c] etc. (s. zukünftige VV.-Konkordanz) *Upāsikā cakkhumato.*

XXI. 1. 12[1c] *Buddhe ca dhamme ca abhippasanna*

vgl. VV. 17[6a] *Buddhe ca dhamme ca pasannamānasā.*

XXI. 1. 12[2b+c] *Sakkassa putto 'mhi mahānubhavo*

maha-jutiko (S[ct] *°tiko*) *Tidivūpapanno*

= 1. 12[5c+d] (sic) *Sakkassa putto 'mhi mahānubhāvo*

mahajutiko (S[t] *°tiko*) *Tidivūpapanno.*

XXI. 1. 12[3b] *Gandhabba-kayupagate vasine* (B[m]K *vasine*)

vgl. 1. 12[15b] *Gandhabba-kayūpagato* (S[d] *°yapahato*, S[ct] *yupagato*) *vasino* (S[c] *sino*)

1. 12[7c] *Gandhabba-kayupayatā bharanto.*

XXI. 1. 12[4c] vgl. S. VII. 1. 8. 7[2c] (I. 167) = 1. 9. 11[2c] (I. 168) = 2. 1. 12[2c] (I. 173) = SN. I. 4[7](2)[c] = III. 4[27](481)[c], vgl. auch PV. II. 9[8b]. J. 446[7b]. J. 524[44b] = 545[230b] (VI. 311), s. ZDMG. 63. 38 f.

XXI. 1. 12[4d] *sudesito* (SS *desito*) *cakkhumatānubuddho*

vgl. Thag. [417a] *Sudesito cakkhumatā* mit unmittelbar folgendem *buddhen'*.

Thag. [1258a] *Sudesitā cakkhumatā* mit unmittelbar folgendem *buddhen'*.

XXI. 1. 12[5c+d] = 1. 12[2b+c], s. dort.

XXI. 1. 12[7c] vgl. XXI. 1. 12[3b] etc., s. dort.

XXI. 1. 12[8d] *dibbehi kāmehi samaṅgibhūto*

= VV. 55[6d] *dibbehi kamehi ca samaṅgibhuto*, in der Version Par Dīp. IV. 247: V. 5[6d] *dibbehi kāmehi* (om. S_1) *samaṅgibhuto.*

VV. 85[6d] (VII. 11[6d]) *dibbehi kāmehi samaṅgibhūto.*

Mvu II. 187. 22 *divyehi kamehi samaṅgibhutaḥ.*

Vgl. Thag. [735b] *dibbehi kāmehi samaṅgibhutā.*

Mvu I. 299.3 *divyehi rūpehi samaṃgibhūtā.*

XXI. 1. 12^{11d} *deve Tāvatiṃse atikkamiṃsu*

vgl. 1. 12^{13d} *deve Tāvatiṃse atikkamanti.*

XXI. 1. 12^{15b} vgl. XXI. 1. 12^{3b} etc., s. dort.

XXI. 1. 12^{16} *Etādisī dhamma-pakāsan' ettha*
na tattha kiṃ kaṅkhati koci sāvako
nittiṇṇa (B^mK *nitiṇṇa*) - *oghaṃ vicikiccha-chinnaṃ*
Buddhaṃ namassāma jinaṃ janindaṃ.

= KV. II. 3. 20^6 (I. 187)
Etādisī dhamma-pakāsan' ettha
kin nu tattha kaṅkhati (PSS_2 *kiṃ kaṅkhāti*) *koci sāvako* (v. l. M *na tattha kiṃ k-*)
nitiṇṇa-oghaṃ (S *nattinna-*) *vicikiccha-chinnaṃ*
Buddhaṃ namassama jinaṃ janindā ti.

XXI. 1. $12^{18c+d} + 13^{a+b}$ *katokāsā* (SS *tāvakāsā*, B^mK *katāvak-*) *Bhagavatā*
pañhaṃ pucchemu mārisa.
13^{a+b} s. XXI. 1. 13.

vgl. D. XIX. 44^{4e+f} etc., s. dort.

XXI. 1. 13 *Puccha Vāsava maṃ pañhaṃ*
yaṃ kiñci manas' icchasi ($^{a+b}$ s. auch vorige Parallele, ^{b} s. besonders)
tassa tass' eva pañhassa
ahaṃ antaṃ karomi te.

= Sum. I. 155^1.

= DhpA. III. 476^1.

vgl. SN. III. 6^3 (^{512}) *Puccha maṃ Sabhiya pañhaṃ*
yaṃ kiñci manas' icchasi (^{b} s. auch besonders)
tassa tass' eva pañhassa
ahaṃ antaṃ karomi te.

= Sum. I. 155^3.[1]

XXI. 1. 13^b etc. (s. XXI. 1. 13) auch

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[1] Diese Entsprechung auch von Rhys Davids-Carpenter Sum. p. 155 notiert.

= J. 429[6d]. 430[6d]. 440[3d. 12d]. 499[20d]. 519[9b] *yaṃ kiñci manas' icchasi.*

Mvu II. 430. 13[b] *yaṃ kiṃcit manasecchasi.*
431. 15[b] *yan tuvaṃ manasecchasi.*
III. 6. 13[b] *yat kiṃcit manasīcchasi.*

Vgl. auch SN. V. 1[55(1030)d] *yaṃ kiñci manas' icchatha.* (Es entspricht sich außerdem *puccha* von D.[a] etc. und *pucchavho* von SN. V. 1[55(1030)c]).

XXI. 2. 8[1] *Idh' eva tiṭṭhamānassa*
deva-bhūtassa me sato
punar (K *pun' ev'*) *āyu ca* (S[t]K *va*) *me laddho*
evaṃ jānāhi mārisa ([d] s. besonders).

= Sum. I. 172[2]. Asl. § 704. Beide ohne die vv. ll. von D. In Sum.[b] v. l. S[c] *yato.*

XXI. 2. 8[1d] etc. (s. XXI. 2. 8) vgl. SN. III. 9[3(596)f] etc., s. ZDMG. 64.

XXI. 2. 8[2a+b] *Cutāhaṃ diviyā kāyā*
āyuṃ hitvā amanusaṃ (sic. Druckfehler?)

vgl. 2. 8[5a+b] *Cutāhaṃ mānusā* (S[c] *man°*) *kāya*
āyuṃ hitvāna mānusaṃ.

XXI. 2. 8[2d] *yattha me* (S[t] om.) *ramatī* (B[m] *°ti*) *mano*
vgl. J. 327[1d] *yattha me nirato mano.*

XXI. 2. 8[3d] = S. XXII. 95. 15[6d] (III. 143) und vgl. SN. III. 1[9(418)d] etc., s. ZDMG. 64.

XXI. 2. 8[5a+b] vgl. 2. 8[2a+b], s. dort.

XXI. 2. 8[6c] *antime vattamānamhi* vgl.[a] einer G. in Vin. XXIII. (Warren No. 33) *Antime attabhāvamhi.*

XXI. 2. 9[2b] *pavivitta-vihārino*
vgl. Mvu III. 421. 7 *praviviktā viharanti bhikṣavaḥ.*

XXI. 2. 9[3d] *magge paṭipadāsu ca*
vgl. Thag.[132c] *magge paṭipadāyaṃ vā.*

XXI. 2. 9[5c] *ten' ass' attamanā* (B[m]K *tena attamanā*) *honti*
vgl. Pācittiya II. 1. 2[f] (Vin. IV. 5) *tena c' attamano ahū 'ti*

XXI. 2. 9[6d] *sambuddhaṃ payirūpāsiya* (B[m] *°sayi*, K *°sayiṃ*)
vgl. Mvu I. 296. 1[a]. 3[a] *saṃbuddhaṃ paryupāsanti* (B *°siti*, C *°śeti*).

XXI. 2. 9^{7a+d} *Taṇhā-sallassa hantāraṃ*
vandāmi' (B^mK *Buddham*) *ādicca-bandhunaṃ*
(^{d} s. auch bes.)
vgl. S. VIII. 7. 12^{4c+d} (I. 192) *taṇhāsallassa hantāraṃ*
vande ādiccabandhunaṃ.
= Thag.$^{1237c+d}$.

XXI. 2. 9^{7c} *ahaṃ vande mahāvīraṃ*
vgl. J. 460^{1b} *ahaṃ vande rathesabhaṃ.*

XXI. 2. 9^{7d} etc. s. XXI. 2. 9^{7a+d}.

XXI. 2. 9^{7d} v. l. B^mK (s. XXI. 2. 9^{7a+d})
= D. XXXII^{12b} (203).^{19b} (204).^{27b} (205).^{49b} (207) *Buddhaṃ ādiccabandhunaṃ.*

XXI. 2. 9^{9} vgl. MV. I. 6. $8^{3c+b+2c+d}$ etc., s. WZKM. XXIV.

*XXI. 2. 9^{9b} *tuvaṃ satthā anuttaro*
vgl. auch SN. II. $12^{3(345)d}$ etc., s. ZDMG. 63. 280.

XXI. 2. 9^{9c} etc. (s. XXI. 2. 9^{9c+d}) vgl. SN. III. $12^{37(760)a}$ etc., s. ZDMG. 64.

XXI. 2. 9^{9c+d} = A. IV. 23. 3^{7c+d} (II. 24). It. 112^{7c+d}. SN. III. $6^{35(544)c+d}$
vgl. MV. I. 6. 8^{2c+d} etc., s. WZKM. XXIV.

XXIII. Pāyāsisutta.

XXIII. 27 *Littaṃ paramena tejasā*
gilaṃ akkhaṃ puriso na bujjhati (S^c *°ita*, S^t *°itaṃ*, S^d *bhujjhita*, B^m *bujjhyati*)
gila re gila pāpadhuttaka (B^m *gili re pāpa°*, K *gilare pāpadhuttā ka-*)
pacchā (K *-paṇā*) *te kaṭukaṃ bhavissati.*
= J. 91 *Littaṃ paramena tejasā*
gilaṃ akkhaṃ puriso na bujjhati
gila regila (C^k om.) *pāpadhuttaka* (C^k *°dhutta*)
pacchā te kaṭukaṃ (C^v *°kaṃ*) *bhavissati.*[1]

XXIV. Pāṭikasutta.

XXIV^{1b-d} (26) *amaññi kotthu migarājāhaṃ asmi*
tam eva so sigālakaṃ anadi

[1] Diese Parallele ist schon von Rhys Davids-Carpenter D. II p. 349 festgestellt.

ke ca chave sigāle ke pana sīhanāde ti
(c+d s. auch bes).

= 3d–f(27)

XXIV^{1c+d} etc. (s. XXIV$^{1b–d}$) auch = XXIV^{2e+f}(27).
XXIV^{2e+f}(27) s. XXIV^{1c+d}.
XXIV$^{3d–f}$ s. XXIV$^{1b–d}$.
XXIV^{3e+f} = XXIV^{1c+d} etc., s. dort.

XXVII. Aggaññasutta.

XXVII^{1} (109) = ^{2}(110) *Khattiyo seṭṭho janetasmiṃ*
ye gottapaṭisārino
vijjācaraṇasampanno (c s. auch besonders)
so seṭṭho devamānuse ti.

= M. 53 (I. 358), wo *jane tasmiṃ*, sonst keine Abweichung.

= S. VI. 2. 1. 3 (I. 153), wo *jane tasmiṃ*.

= S. XXI. 11. 6[1] (II. 284), wo *jane tasmiṃ*, *ye gottapaṭisārino* mit v.l. S^{3} °*sarano* oder °*to*. (*seṭṭho* beide Male ist natürlich Druckfehler.)

= A. XI. 11. 10 zweimal (V. 327 f.), wo *jane tasmiṃ*, *devamānuse* mit v.l. MTM$_{7}$ °*mānusse*.[1]

XXVII^{1c} etc. (s. XXVII^{1}) auch

= S. VII. 1. 8. 4^{c} (I. 166) = 1. 8. 5^{3c} (I. 167)[2]. A. VIII. 34. 6^{5a} (IV. 238).
Und vgl. D. XXXII^{6c} (203) etc. (s. dort)

= SN. I. 9^{12}(164)^{c}. J. 530^{32c}. Vgl. ferner Par Dīp. IV. 1. Einl.^{2a}. S. VII. 1. 7. 3^{c} (I. 166). cf. ZDMG. 63 p. 48.

XXVII^{2} (110) = ^{1}(109) etc., s. dort.
XXVII^{2c} (110) = ^{1c} etc. s. dort.

[1] Trenckner, M. I p. 560, hat zwar diese Parallelen nicht angegeben, aber doch schon bemerkt, daß sich die G. in allen Nikāyas finde.

[2] In S. VII. 1. 8. 5^{3c} Druckfehler °*sampamo*.

XXX. Lakkhaṇasutta.

XXX^{1a}(162) *Sacce ca dhamme ca dame ca saṃyame*
vgl. J. 544^{144a} *Saccañ ca dhammo ca damo ca cāgo.*

XXX^{2a-c}(162) *So tena kammena tidivaṃ upakkami*
sukhañ ca khiḍḍā ratiyo ca anubhi
tato cavitvā puna rāgato idha

:$^{7a-c}$(164) *So tena kammena tidivaṃ sampakkami* etc.
Das Übrige ebenso (*rāgato* statt *rāgato* ist Druckfehler).

$^{41a-c}$(174) *So tena kammena tidivaṃ sampakkami* etc.
Das Übrige ebenso.

XXX^{2d}(162) *samehi pādehi phusi vasundharaṃ*
= Sum. I. 61^{1b} *samehi pādehi phusī vasundharaṃ*
= Mpū. 65^{1}
Vgl. Mvu I. 220. 9^{b} *samehi padehi dharaṇiṃ avatiṣṭhet.*
II. 22. 10^{b} *samehi pādehi dharaṇim avatiṣṭhe*

XXX^{3a}(162) *Byākaṃsu veyyañjanikā samāgatā*
= XXX^{8b}(164).

XXX^{3c+d} *gihissa vā pabbajitassa vā pana*
taṃ lakkhaṇaṃ bhavati tadatthajotakaṃ.
= $^{43c+d}$(174) = $^{54c+d}$(178).

XXX^{5a} etc. (s. XXX^{5a+b}) vgl. XXX^{9b} etc., s. dort.

XXX^{5a+b}(163) *Saceva pabbajjaṃ upeti tādiso*
nekkhammachandābhirato vicakkhaṇo
= $^{10b+c}$(164) = $^{31a+b}$(170) = $^{35a+b}$(171).

XXX^{6a}(164) *Pure puratthā purimāsu jātisu*
= ^{32a}(171) = ^{40a}(174).

XXX^{7a-c}(164) s. XXX^{2a-c}.

XXX^{8a}(164) *Samantanemīni sahassārāni ca*
vgl. Mvu III. 118. 4 *samantanemīhi sahasrarehi* (B °*srārehi*).

XXX^{8b}(164) s. XXX^{3a}.

XXX^{9b} etc. (s. XXX^{9b-c}) vgl. XXX^{5a} etc., s. dort.

XXX^{9b+c}(164) *sace na pabbajjaṃ upeti tādiso*
vatteti cakkaṃ paṭhaviṃ pasāsati
= $^{34a+b}$(171)

XXX[10a] (164) *Mahāyasā saparivārayanti naṃ*
vgl. [11c] (164) *mahāyasaṃ saparivārayanti naṃ.*
XXX[10b] = XXX[5a] etc., s. dort.
XXX[10b+c] (164) s. XXX[5a+b].
XXX[10d] *devā manussāsurasakkarakkhasā*
vgl. B. II[77c] *devā manussā asurā ca.*
XXX[11c] (164) s. XXX[10a].
XXX[12d] (165) *sukataphalavipākam anubhosi*
= [76b] (184) *sukataphalavipākam anobhosi* (sic).
Vgl. auch [37b+c].
XXX[12d] (s. besonders)+[13a] *caviya punar idhāgato samāno*
= [76b] (s. unter XXX[12d])+[c] *caviya punar idhāgato samāno.*
XXX[13a] etc. (s. XXX[12d+13a]) auch = [20a] (168).
XXX[16c] (166) *tena so sucaritena kammunā* (mit *abhippamodati* am Ende von [d])
= [24a] (169) (mit *modati* am Ende von [b]).
XXX[20a] (168) s. XXX[13a].
XXX[20d] *paṭilabhati daharo sukumāro*
vgl. [46d] (175) *paṭilabhati daharo susū kumāro.*
XXX[24a] (169) s. XXX[16c].
XXX[26b–d] (169) *aggataṃ vajjati kamabhoginaṃ*
tena uttaritaraṃ ca na vijjati
Jambudīpaṃ abhibhuyya iriyati.
vgl. XXX[27b–d] (169) *aggataṃ vajati sabbapāṇinaṃ*
tena uttaritaro na vijjati
sabbalokaṃ abhibhuyya viharatīti.
XXX[28a] *Sippesu vijjācaraṇesu kammesu*
vgl. J. 535[47a] *Sippena vijjācaraṇena buddhiyā*
Mvu II. 57. 6 *Śilenupetaṃ caraṇena buddhiye.*
XXX[29a] *Taṃ kammaṃ katvā kusalaṃ sukhudrayaṃ.*
vgl. Mvu II. 194. 19[a] *taṃ karmaṃ kuśalaṃ kṛtvā.*
Av. 53[2c] *tat karma kuśalaṃ kṛtvā.*
XXX[31a] = [5a] etc., s. dort.
XXX[31a+b] (170) = [5a+b] etc., s. dort.
XXX[32a] (171) = XXX[6a] etc., s. dort.
XXX[33c] (171) *byākaṃsu uppādanimittakovidā* = [65b] (181).

XXX$^{34\,a}$ = XXX$^{9\,b}$ etc., s. dort.
XXX$^{34\,a+b}$ (171) s. XXX$^{9\,b+c}$.
XXX$^{35\,a}$ = $^{5\,a}$ etc., s. dort.
XXX$^{35\,a+b}$ = $^{5\,a+b}$ etc., s. dort.
XXX$^{37\,a+b}$ + Anfang von ^{c} (172) *Taṃ katvāna ito cuto dibbaṃ*
upapajji sukataṃ phala-
ripākaṃ
anubhutvā ($^{b+c}$ s. auch besonders)

vgl. $^{76\,a+b}$ (184) *Taṃ katvāna ito cuto divaṃ upapajji*
sukataphalavipākam anobhosi (sic).

XXX$^{37\,b+c}$ etc. (s. vorige Parallele) vgl. auch XXX^{12d}.
XXX$^{40\,a}$ (174) s. XXX$^{6\,a}$ (164).
XXX$^{41\,a-c}$ (174) s. XXX$^{2\,a-c}$.
XXX$^{43\,c+d}$ (174) s. XXX$^{3\,c+d}$.
XXX$^{46\,d}$ (175) s. XXX$^{20\,d}$.
XXX$^{48+49\,a+b}$ etc. (s. XXX^{48+49})

vgl. A. X. 74. 2^{1+2a+b} (V. 137) *Dhanena dhaññena ca*
yo 'dha (T *'dha na*)
vaḍḍhati
puttehi dārehi ca catup-
padehi ca
. . . . . .
ñātīhi mittehi atho pi
rājubhi (TM$_6$M$_7$ *ᵉāhi*).
Saddhāya sīlena ca yo
'dha vaḍḍhati
paññāya cāgena suteṇa
cūbhayaṃ.

A. X. 74. $2^{2\,a+b}$ = S. XXXVII. 34. 3^{a+b} (IV. 250)
Saddhāya sīlena[1] *ca yūdha vaḍḍhati*
paññāya cāgena sutena cūbhayaṃ.

XXX^{48+49} *Saddhāya sīlena sutena buddhiyā* ($^{48+49\,a+b}$ s. bes.)
cāgena dhammena bahūhi sādhubhi
dhanena dhaññena ca khettavatthunā
puttehi dārehi catuppadehi ca ($^{c+d}$ s. besonders)

[1] *silena* ist natürlich Druckfehler.

Ñātīhi mittehi ca bandhavehi
balena vaṇṇena sukhena cābhayaṃ ([48+49 a+b] s. besonders)
kathaṃ nu hāyeyyun ti parehi icchati
addhaṃ samiddhañ ca panābhikaṃkhati.

Mil. 405[1+2], wo aber in [1b] *sādhuhi*
in [2a] der Druckfehler *Nātīhi*
[2c] *kathaṃ na hāyeyyuṃ pare ti icchati*
[2d] *atthassa-m-iddhiñ ca panābhikaṅkhati.*[1]

XXX[48 c+d] etc. (s. XXX[48+49 a+b] und XXX[48+49])
vgl. D. XXX[51 a+b] (176) *Gihī pi dhaññena dhanena vaḍḍhati*
puttehi dārehi catuppadehi ca.

XXX[49] s. XXX[48+49].
XXX[51 a+b] (176) s. XXX[48 c+d].
XXX[51 c] (176) *akiñcano pabbajito anuttaraṃ*
vgl. XXX[66 c] (181) *akiñcanaṃ pabbajitaṃ anuttaraṃ.*
XXX[54 c+d] (178) s. XXX[3 c+d].
XXX[56 a+b] (178) *Sugatisu so phalavipākaṃ*
anubhavati tattha modati
= XXX[69 a+b] (182).
XXX[59 d] (180) *saggesu vedayitha puññaphalaṃ*
= [72 d] (183)
XXX[61 c] (180) *yadi khattiyo bharati bhūmipati*
= XXX[70 a] (182).
XXX[62 a] (180) *Atha ceva pabbajati so mānujo*
vgl. D. XXX[74 b] (183) *atha ce pabbajati so mānujo.*
XXX[65 b] (181) s. XXX[33 c] (171).
XXX[66 c] (181) s. XXX[51 c].
XXX[69 a+b] (182) s. XXX[56 a+b].
XXX[70 a] (182) s. XXX[61 c].
XXX[72 d] (183) s. XXX[59 d].
XXX[74 b] (183) s. XXX[62 a].
XXX[75 c+d] (184) *ahitaṃ api ca apanudi hitaṃ api ca*
bahujanasukhaṃ ca abhaṇi

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[1] Schon Trenckner, Mil. p. 430, hat dieses Zitat des Mil. verifiziert.

vgl. XXX$^{79\,c+d}$ (186) *ahitam api ca apanudi hitam*
api ca
bahujanasukhañ ca acari.

XXX$^{76\,a+b}$ (184) s. XXX$^{37\,a+b}$.

XXX$^{76\,b}$ (184) s. XXX$^{12\,d}$.

XXX$^{76\,b+c}$ s. XXX$^{12\,d+13\,a}$.

XXX$^{76\,c}$ s. XXX$^{13\,a}$.

XXX$^{79\,c+d}$ (186) s. XXX$^{75\,c+d}$.

XXXI. Siṅgālakasutta.

XXXI^{1} (189) *Pāṇātipāto adinnādānaṃ*
musāvādo pavuccati
paradārayamanañ ceva
na pasaṃsanti paṇḍitā (^{d} s. auch besonders).

= A. IV. 63. 5 (II. 71) *Pāṇātipāto adinnādānaṃ*
musāvādo ca vuccati
paradāra-(BK. *°dāre*) *gamanañ*
cāpi (SS *cāti*)
nappasaṃsanti paṇḍitā.

XXXI$^{1\,d}$ etc. (s. XXXI^{1}) auch = PV. II. 9$^{45\,b}$
na pasaṃsanti paṇḍitā,
in der Version ParDīp. III. 130
na ppasaṃsanti paṇḍitā
(außerdem klingt *°ādānaṃ* von D.^{a} und A.^{a} an *adānam* von PV.^{a} an).

= J. 213$^{2\,b}$ *na ppasaṃsanti p°*
(außerdem entspricht *°yamanañ* von D.^{c} und A.^{c} dem *gamanaṃ* von J.^{a}).

= Mbh. XII. 138$^{60\,d}$ *na praśaṃsanti paṇḍitāḥ.*

XXXI$^{2\,a}$ etc. (s. XXXI^{2+3}) auch = Pv. XI. 5$^{3\,a}$(161) s. Vinaya-Gāthā-Konkordanz, WZKM. XXIV.

XXXI^{2} etc. (s. XXXI^{2+3}) = Netti 129 vgl. XXXI^{3} etc. (s. XXXI^{2+3}). S. ebenda.

XXXI^{2+3} (190) = Pv. XIII. 4^{1+2} (168 f.). A. IV. 17 + 18 (II. 18). IV. 19^{1+2} (II. 19). S. ebenda.

XXXI^{2c+d} etc. (s. XXXI^{2+3} und XXXI$^{2c+d+3c+d}$) vgl. auch

Thag.$^{361c+d}$. Vgl. ferner D. XXXI^{8d} (192). S. ebenda.

XXXI$^{2c+d+3c+d}$ etc. (s. XXXI^{2+3}) = J. 443$^{12c+d+13c+d}$, vgl. J. 537$^{113a+b+115a+b}$ und vgl. Thag.$^{292a+b+294a+b}$, s. ebenda.

XXXI^{3} s. XXXI^{2}.

XXXI^{3c+d} s. XXXI$^{2c+d+3c+d}$.

XXXI^{3d} etc. (s. XXXI$^{2-3}$ und XXXI$^{2c+d+3c+d}$) auch = J. 515^{39d}, und vgl. Mbh. V. 34^{55d}, s. WZKM. XXIV.

XXXI^{5c+d} (192) *pāpā ca mittā sukadariyatā ca*
ete cha ṭhānā purisaṃ dhaṃsayanti
= $^{7c+d}$.

XXXI^{6a+b} (192) vgl. SN. II. 6 $^{7(280)c+d}$ und $^{9(282)c+d}$ = A. VIII. 10. 5^{4c+d} (IV. 172) = Mil. 414^{2a+b}, s. SN.-Konkordanz ZDMG. 63. 268.

XXXI^{6c+d} (192) *asmā lokā paramhā ca*
ubhayā dhaṃsate naro
= Thag.$^{237c+d}$.

XXXI^{7c+d} s. XXXI^{5c+d}.

XXXI^{8d} s. XXXI^{2c+d}.

XXXI^{11+12} (192) *Atisītaṃ atiuṇhaṃ*
atisāyam idaṃ ahu
iti vissaṭṭhakammante
atthā accenti māṇave.
Yo ca sītañ ca uṇhañ ca
tiṇā bhiyyo na maññati
karaṃ purisakiccāni
so sukhā na vihāyati (G.^{12} und ^{c} und ^{d} s. auch besonders).
= Thag.$^{231+232}$ *Atisītaṃ atiuṇhaṃ*
atisāyam idaṃ ahā
iti vissaṭṭhakammante
khaṇā accenti māṇave.
^{232} ohne Abweichung von D.[1]

XXXI^{12} etc. (s. XXXI^{11+12}) vgl. wenigstens dem ganzen verwandten Bau nach mit

[1] Diese Parallele schon notiert von Oldenberg Thag. p. 30.

J. 468[12] *Yo* (C[ks] *so*) *ca etāni ṭhānāni*
yoniso paṭipajjati
karaṃ purisakiccāni
sa pacchā nānutappati.

XXXI[12c] etc. (s. XXXI[11+12]) = J. 468[12c] (s. XXXI[12]) auch = J. 539[4c] (wo außerdem [d] verwandt mit J. 468[12d]).

XXXI[12d] etc. (s. XXXI[11+12])
vgl. J. 63[d] *so sukhaṃ na vihāhisi.*

XXXI[13a] (194) etc. (s. XXXI[13+14]) vgl. auch
J. 546[61c] (VI. 378) *annadatthu harā* (C[s] *bhārā*) *santā*

XXXI[13+14] (194) *Aññadatthuharo mitto*
yo ca mitto vacīparamo
anuppiyañ ca yo āhu
apāyesu ca yo sakhā.
Ete amitte cattāro
iti viññāya paṇḍito ([b] s. auch besonders)
ārakā parivajjeyya ([c] s. auch besonders)
maggaṃ paṭibhayaṃ yathā.
= J. 279 citirte G's[1+2] (II. 390), wo aber in [1b] *vacīparo*, in [1c] *āha* mit v. l. B[i] *ahu*, B[d] *āhu*

XXXI[14a+b] etc. (s. XXXI[13+14]) vgl. D. XXXI[16a+b] (195)
Ete pi mitte cattāro
iti viññāya paṇḍito.

XXXI[14b] etc. (s. XXXI[13+14], XXXI[14a+b] u. XXXI[14b+c+d])
= Dhp.[186d] = J. 258[2d] = DhpA. 461[2d]
iti viññāya paṇḍito
= Divy. XVII[3d] (224) *kāmān vijñāya paṇḍitaḥ.*

XXXI[14b+c+d] etc. (s. XXXI[13+14]) auch = [b–d] einer G. in Vm. IV.

XXXI[14c] (194) etc. (s. XXXI[13+14] und s. XXXI[14c+16c])
= Thag. [1153c] (und das vorangehende *viññāya* entspricht dem *jaññā* von Thag. [1153a])
= J. 545[155a] (VI. 296), s. D. XXXI[14c+16c].
= Sum. I. 167[c].
Vgl. A. III. 29[6b] (I. 130). 262[2d]. 263[2d]. 437[1d] *ārakā parivajjaye.*

Vgl. J. 435[7c] = 477[14c] (In 435[7a] *Āsīvisaṃ* außerdem = Sum. I. 167[b] *āsīvisaṃ*).

Vgl. auch Dīp. XXII[76b] *ārakā parivajjiya* (und auch hier *vāsivisaṃ* in [c]).

XXXI[14c] (s. XXXI[13+14])

\+ [16c] (195) *sakkaccaṃ payirupāseyya*

= J. 545[155a] (VI. 296) *Ārakā parivajjeyya*

\+ [156c] *sakkaccaṃ payirupāseyya.*

XXXI[16a+b] s. XXXI[14a+b].

XXXI[16b] s. XXXI[14b].

XXXI[16c] s. XXXI[14c+16c].

XXXI[16d] = XVI. 1. 31[3b] etc., s. dort.

XXXI[17a] (195) *paṇḍito sīlasampanno* = XXXI[22a] (199).

Vgl. Dhp. [289b] *paṇḍito sīlasaṃvuto.*

Vgl. Dīp. VII[14c] *paṇḍito sutasampanno.*

XXXI[18d] (195) *alamatto kule gihī* = [21d] (199) etc., s. dort.

XXXI[19a+c–f] *Catudhā vibhaje bhoge*

. . . . . .

ekena bhoge bhuñjeyya

dvīhi kammaṃ payojaye

catutthan ca nidhāpeyya

āpadāsu bhavissatīti ([c–f] s. auch besonders).

= Sum. I. 232[2a+c–f], ohne Abweichung.

XXXI[19c–f] etc. (s. XXXI[19a+c–f])

= Mpū 334[2]

= Par Dīp. III. 130, wo in [b] *dvīhi* mit v. l. S1 S2 *dīhi.*

XXXI[20a+b] etc. (s. XXXI[20+21])

vgl. J. 377[1c+d] *mātāpitā disā tā* (B[d] *mātādisājātā*) *Setaketu*

ācariyaṃ āhu disataṃ pasatthā.[1]

XXXI[20+21] (199) *Mātāpitā disā pubbā*

ācariyā dakkhiṇā disā ([a+b] s. auch besonders)

puttadārā disā pacchā

mittāmaccā ca uttarā.

[1] Auch Fausböll J. III. 234 hat alle drei Stellen verglichen.

Dāsakammakarā heṭṭhā
uddhaṃ samaṇabrāhmaṇā
etā disā namasseyya
alamatto kule gihī ([d] s. auch besonders).

= J. 96 Komm. cit. G.[1+2] von I. 401, wo aber *Mātāpitā pubbā disā* (allerdings nur in B[p], da die Zeile in C[k]C[v] ganz fehlt).

= J. 377 Komm. cit G.[1+2] (III. 234), wo von D. abweichend nur [1d] *ca* mit v. l. B[d] *ra*, und [2d] *alamatto* mit v. l. B[d] *appamatto*.

XXXI[21d] (199) etc. (s. XXXI[20+21]) = XXXI[18d], s. dort.

XXXI[22a] (199) s. XXXI[17a].

XXXI[22a+c] (199) *Paṇḍito sīlasampanno*
nivātavutti atthaddho ([c] s. auch besonders)

vgl. J. 545[108a+c] (VI. 286) *Sīlavā vattasampanno*
nivātavutti atthaddho.

XXXI[22b] (199) *saṇho ca paṭibhāṇavā*

= SN. IV. 10[6](853)[c] (sic) *saṇho ca paṭibhānavā* (C[b] B[ai] °*ṇavā*).

= N[m]. X[11c] (216) = [13c] (219) *saṇho ca paṭibhāṇavā*

Vgl. auch A. V. 38. 3[3a+c] (III. 43)

Taṭh' eva sīlasampannaṃ nivātavuttiṃ atthaddhaṃ.

XXXI[22c] s. XXXI[22a+c].

XXXI[22d] (199) *tādiso labhate yasaṃ* = [23d.24d].

XXXI[23b] (199) *āpadāsu na vedhati*

vgl. Mvu I. 102. 3[a] *āpatsu na viṣīdanti*.

XXXI[23c] (199) *acchiddavutti medhāvī*

vgl. Dhp.[229c] *acchiddavuttiṃ* (in 2. Ausg. v. l. B[r] *acchinda*°) *medhāviṃ*.

XXXI[23d] s. [22d].

XXXI[24b] (199) *vadaññū vītamaccharo*[1]

= A. IV. 53. 7[3d] (II. 59) = 54. 7[3d] (II. 61)
vadaññū vītamaccharo.

A. VIII. 54. 15[2b] (IV. 285) *vadaññū vītam*° (M[8] *viññū vigatam*°).

[1] So doch wohl herzustellen. Gedruckt ist *vitam*°.

= 55. 15[2b] (IV. 289) *vadaññū vītamaccharo.*
= 75. 2[2b] (IV. 322), wo v. l. M[6] *°macchero.*
= 76. 10[2b] (IV. 325) *vadaññū vītamaccharo.*

Vgl. S. I. 5. 9[6d] (I. 34) *vadaññū vītamaccharā.*
A. IV. 53. 7[2d] (II. 59) = 54. 7[2d] (II. 61) *vadaññū vītamaccharā.*[1]
A. VIII. 49. 13[2b] (IV. 271) = 50. 12[2b] (IV. 273) *vadaññū vītamaccharā.*
It. 74[2d] *vadaññū* (BP *°u*) *vītamaccharā* (mit diesen letzten beiden A.-Stellen auch der vorhergehende Pāda identisch).
VV. 34[16d] (III. 6[16d]) *vadaññū vītamaccharā* (Par Dīp. IV. 152. v. l. S_2 *vigatam°*).
(VV. hat mit S. außerdem das unmittelbar vorangehende *manussattaṃ* gemeinsam und in [b] *saṃghe* mit S[d] *saṅghe*).
Vgl. auch PV. IV. 3[39d] (IV. 3[42d] in ParDīp. III. 249) *vadaññā* (v. l. B *°ū*, in ParDīp. *°ū* mit v. l. S_1S_2 *°ā*) *vigatamaccharā* (ParDīp. *vigamaccharā* mit v. l. S_1S_2 *vigatam°*, CDB *vitam°*, JPTS. 1904/5. 155 *vitāṃ*).

XXXI[24d] s. XXXI[22d].

XXXI[25–27] (199) *Dānañ ca piyavajjañ ca*
atthacariyā ca yā idha
samānatā ca dhammesu
tattha tattha yathārahaṃ ([d] s. auch besonders).
Ete kho saṅgahā loke
rathassāṇīva yāyato ([b] s. auch besonders)
ete ca saṅgahā nāssu
na mātā puttakāraṇā
labhetha mānaṃ pūjaṃ vā
pitā vā puttakāraṇā.
Yasmā ca saṅgahā ete
samapekkhanti paṇḍitā

[1] A. IV. 54. 7[2d] freilich gedruckt *vadaññū.*

tasmā mahattaṃ papponti
pāsaṃsā ca bhavanti te.

= A.IV.32.2[1–3] (II.32) *Dānañ ca peyyavajjañ ca*
atthacariyā ca (BK om. *ca*) *yā idha*
samānattatā (BKST °ttatā *ca*) *dhammesu*
tattha tattha yathārahaṃ.
Ete kho saṅgahā loke
rathass' āṇī (ST *āṇi*, SD [sic] *ānī*) *va* (SD *ca*) *yāyato*
ete ca saṅgahā nāssu (BK *nassu*)
na mātā puttakāranā
labhetha[1] *mānaṃ pūjaṃ*[2] *vā*
pitā vā puttakāranā (sic).
Yasmā ca saṅgahā ete
samavekkhanti paṇḍitā
tasmā mahantaṃ (BK *mahattaṃ*) *papponti*
pāsaṃsā ca bhavanti te.

= J.523[87–90b] *Dānañ ca peyyavāsañ ca*
atthacariyā ca yā idha
samānattā ca dhammesu
tattha tattha yathārahaṃ.
Ete kho saṅgahā loke
rathassāṇīva yāyato
ete va saṅgahā nāssu
na mātā puttakāraṇā.
Labhetha mānaṃ pūjañ ca
pitā va puttakāraṇā
yasmā ca saṅgahā ete
samavekkhanti paṇḍitā.
Tasmā mahattaṃ papponti
pāsaṃsā ca bhavanti te.

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[1] Gedruckt *labetha*.
[2] Gedruckt *pūjam*.

XXXI$^{25\,d}$ (199) etc. (s. XXXI$^{25-27}$) auch = S. XI. 1. 8. 6^{b} und 7^{b} (I. 226).

= ParDīp. III. 287 Schluß-G.$^{5\,b}$ = V. 300 Schluß-G.$^{5\,b}$.

XXXI^{26} (199) s. XXXI$^{25-27}$.

XXXI$^{26\,b}$ (199) etc. (s. XXXI$^{25-27}$) auch = M. 98 (unausgeführt). SN. III. 9^{61}(^{654})^{d} *rathassāṇīva* (C^{b} *°nīva*, B^{ai} *°niva*) *yāyato*. KV. XVII. 3. 4^{1d} *rathassānīm* (S *rapassani*, P *rathasanī*) *yāyato*. Asl. 206^{2d} *ratthassāṇīva yāyato*.

XXXI^{27} s. XXXI$^{25-27}$.

XXXII. Āṭānāṭiyasutta.

XXXII^{1} (202)

Vipassissa nam' atthu cakkhumantassa sirīmato
Sikhissa pi nam' atthu sabbabhūtānukampino (^{d}s. bes.)
= ^{56}(^{213}).

XXXII$^{1\,d}$ (202) etc. (s. XXXII^{1}) = S. I. 4. 5. 7$^{4\,b}$ (I. 25). It. 39$^{1\,b}$. Ap. in ParDīp. V. 70$^{14\,d}$

Vgl. auch Thag.$^{648\,b}$. It. 75$^{3\,b}$ *sabbabhūtānukampako*.

XXXII$^{2\,d}$ (202) vgl. SN. III. 7^{14}(^{561})^{b} = Thag.$^{831\,b}$, vgl. ferner SN. III. 7^{16}(^{563})^{b} = Thag.$^{833\,b}$, und vgl. B. XXI^{2a}, s. SN.-Konkordanz, ZDMG. 64.

XXXII$^{3\,b}$ (202) *brāhmaṇassa vusīmato* = SN. V. 15^{4}(^{1115})^{f} = N^{c}. XV$^{7\,f=8\,f}$ (172 f.) = ^{d} einer G. in Vm. XVII.

XXXII$^{3\,d}$ *vippamuttassa sabbadhi*
= Dhp.$^{90\,b}$ *vippamuttassa sabbadhi* (So 2. Ausg., v. l. C^{k} *°dhī*, 1. Ausg. *°dhī*).

XXXII$^{4\,a+b+c}$ *Aṅgīrasassa nam' atthu*
Sakyaputtassa sirīmato (^{b} s. auch besonders)
yo imaṃ dhammam adesesi (^{c} s. auch unter $^{c+d}$)
vgl. Thag.$^{94\,a+b+d}$ *Namo hi tassa bhagavato*
Sakyaputtassa sirīmato
. . . . . .
aggadhammo sudesito.

XXXII$^{4\,b}$ etc. (s. XXXII$^{4\,a+b+c}$) = VV. 8$^{22\,b}$ (VII, 7$^{2\,b}$)
Sakyaputtasirīmato

mit v. l. °*puttassa sirīmato*, in der Version ParDīp. IV. 313

Sakyaputtassa (S_2 *Sākyā*°, M °*puttasirīmato*) *sirīmato*. Mvu II. 194. 7^{b} *Śākyaputrasya śrīmato*.

XXXII$^{4\,c+d}$ vgl. CV. VI. 1. $5^{5\,a+b}$ = VI. 9. $2^{5\,a+b}$. A. V. 35. $2^{2\,a+b}$ (III. 41). 38. $3^{5\,a+b}$ (III. 43). Sum. I. 304^{5a+b}. Nid. $29^{5\,a+b}$, s. Vinaya-Konkordanz WZKM. XXIV.

XXXII$^{5\,b}$ ist angeführt zu MV. VI. 29. $2^{1\,b}$, s. Vinaya-Konkordanz a. a. O.

XXXII$^{5\,d}$ (203) *mahantā vītusāradā* vgl. XXXII$^{6\,d}$ etc. s. dort.

XXXII$^{6\,a}$ (203) etc. (s. XXXII$^{6\,a-c}$) = A. IV. 35. $6^{1\,c}$ (II. 37) *hitaṃ deramanussānaṃ* (v. l. SD *hīnato va manussānaṃ*, ST *hitanova manussānaṃ*).

XXXII$^{6\,a-c}$ (203) *Hitaṃ deramanussānaṃ* (^{a} s. auch besonders)

yaṃ namassanti Gotamaṃ
vijjācaraṇasampannaṃ (^{c} s. auch besonders)

vgl. A. III. 58. $6^{2\,c+3\,a+d}$ (I. 165)

hitaṃ devamanussānaṃ
. . . . . .
Tvaṃ vijjāhi sampannaṃ
. . . . . .
taṃ namassanti Gotamaṃ.

XXXII$^{6\,c}$ (203) etc. (s. XXXII$^{6\,a-c}$) s. XXVII^{1c}, und s. ZDMG. 63. 48, zu SN. I. $9^{12}(^{164})^{c}$.

XXXII$^{6\,d}$ (203) *mahantaṃ vitusāradaṃ* = $^{12\,d}$ etc. (s. dort). A. IV. 23. $3^{5\,d.7\,b}$ (II. 24). It. $82^{1\,d}$ (Außerdem geht in D.$^{6\,b}$, A.$^{5c.7a}$ und It.$^{1\,c}$ *namassanti* voran).

S. auch XXXII$^{5\,d}$.

XXXII$^{7\,a}$ (203) (s. XXXII$^{7\,a+b}$)

vgl. Kaṭh. Up. IV. 9^{a} *Yataś coaeti sūryo* . .

XXXII$^{7-14}$ (203) vgl., bezw. = $^{22-29}$. XXXII$^{9-14}$ auch vgl. bezw. = $^{16-21}$ vgl. bezw. = $^{46-51}$.

Im Einzelnen:

XXXII[7] (203) *Yato uggacchati suriyo* ([a] s. auch besonders)
ādicco maṇḍalī mahā
yassa cuggacchamānassa
saṃvarī pi nirujjhati.

vgl. XXXII[22 a–d] *yattha coggacchati*[1] *suriyo*
ādicco maṇḍalī mahā
yassa coggacchamānassa
divaso pi nirujjhati.

XXXII[8] (203) *Yassa cuggate suriye*
divaso ti pavuccati
rahado pi tattha gambhīro
samuddo saritodako ([d] s. besonders)
evan taṃ tattha jānanti
samuddo saritodako ([f] s. besonders)

vgl. XXXII[22 e+f+23] *Yassa coggate suriye*
saṃvarīti pavuccati
etc. = [8 e–f].

XXXII[8 d] etc. (s. XXXII[8]) = [8 f] etc. (s. ebendort).

XXXII[8 f] s. XXXII[8 d].

XXXII[9–14] s. XXXII[7–14].

XXXII[9] (203) *Ito sā purimā disā*
iti naṃ ācikkhatī jano
yaṃ disaṃ abhipāleti
mahārājā yasassi so ([d] s. auch besonders)

vgl. [16] (204) *Ito sā dakkhiṇā disā*
etc. = [9].

[24] (205) *Ito sā pacchimā disā*
etc. = [9].

[46] (207) *Ito sā uttarā disā*
etc. = [9].

XXXII[9d+10a+11a+d] (203) etc. (s. XXXII[9. 10. 11]) s. XX. 9[1c+d+2a+b].

XXXII[10a] (203) etc. (s. XXXII[10]) s. XXXII[9d+10a+11a+d].

[1] *coggaccati* gedruckt.

XXX[10] (203) *Gandhabbānaṃ ādhipati*
Dhataraṭṭho iti nāmaso
ramatī naccagītehi
Gandhabbehi purakkhato.

vgl. [17] (204) *Kumbhaṇḍānaṃ ādhipati*
Virūḷho iti nāmaso
ramatī naccagītehi
Kumbhaṇḍehi purakkhato.

[25] (205) *Nāgānaṃ ādhipati*
Virupakkho iti nāmaso
ramatī naccagītehi
Nāgehi purakkhato.

[47] (207) *Yakkhānaṃ ādhipati*
Kuvero iti nāmaso
ramatī naccagītehi
Yakkhehi purakkhato.

Vgl. Mvu III. 306. 9 + 10 *Teṣām adhipatī rājā*
Dhṛtarāṣṭro ti nāmataḥ
Gaṃdharvādhipatī rājā
Devehi sa ca rakṣitaḥ.

III. 307. 13 + 14 *Tāsām adhipatī rājā*
Virudhako ti nāmataḥ
Kumbhāṇḍādhipatī rājā
Yamena saha rakṣatu.

16[b] *Kumbhāṇḍehi surakṣitā.*

III. 308. 13 + 14 *Tāsām adhipatī rājā*
Virūpākṣo ti nāmataḥ
sa vo Nāgādhipo rājā
Varuṇena saha rakṣatu.

17[b] *sarvanāgehi rakṣitā.*

III. 309. 13 + 14 *Tāsām adhipatī rājā*
Kuvera iti nāmataḥ
sarvayakṣādhipo rājā
rākṣasīhi saha rakṣatu.

17[b] *yakṣarākṣasaraksitā.*

Vgl. LV. XXIV[114] (388. 3+4) *Teṣāṃ cādhipatī rājā*
Dhṛtarāṣṭreti viśrutaḥ

sa sarvayaṇdharvapatiḥ
sūryeṇa saha rakṣatu.
[120d] (388.16[b]) *sarvadevebhi rakṣitāḥ.*
[124] (389.1+2) *Teṣāṃ cādhipatī rājā*
Virūḍhaka iti smṛtaḥ
sarvakuṃbhāṇḍādhipatir
Yameṇa saha rakṣatu.
[134] (389.21+22) *Teṣāṃ cādhipatī rājā*
Virūpākṣeti taṃ viduḥ
(Sk *°pākṣa iti smṛtaḥ*)
sa sarvanāgādhipatir
Varuṇena saha rakṣatu.
[144] (390.19 20) *Teṣāṃ cādhipatī rājā*
Kuvero naravāhanaḥ
sarvayakṣāṇām adhipatir
Māṇibhadreṇa saha rakṣatu.

XXXII[11] (203) *Puttāpi tassa bahavo*
ekanāmā ti me sutaṃ
asīti dasa eko ca
Inda-nāmā mahabbalā.
= [18] (204) = [26] (205) = [46] (207)
: LV. XXIV[115] (388.5+6 *Putrā pi tasya bahavo*
ekanāmā vicakṣaṇāḥ
aśītir daśa caikaś ca
Indra-nāmā mahābalaḥ.
= [125] (389.3+4) = [135] (390.1+2) = [145] 390.21+22).

XXXII[11a+d] etc. s. XXXII[9d+10a+11a+d].

XXXII[12] (203) *Te cāpi Buddhaṃ disvāna*
[b] s. XXI. 2. 9[7d]
dūrato va namassanti
mahantaṃ vītasāradaṃ ([d] s. auch besond.).
= [19] (204) = [27] (205) = [49] (207).

XXXII[12d] (203) etc. (s. XXXII[12]) = XXXII[6d] etc., s. dort).

XXXII[13a] etc. (s. XXXII[13a+b] und XXXII[13]) = It. 82[2a], SN. III. 6[35(514)a] s. SN.-Konkordanz, ZDMG. 64.

XXXII[13a+b] (204) etc. (s. XXXII[13]) = S.XXII. 79. 38[a+b] (III. 91). A. XI. 10. 4[a+b]. 5[a+b]. 6[a+b] (V. 325 f.). SN. III. 6[35(544)a+b]. Thag. [629a+b. 1084a+b. 1179a+b].

Mpū. 304[a+b]. ParDīp. IV. 9[2a+b], s. SN.-Konkordanz, ZDMG. 64.

XXXII[13] (204) ([a+b] s. SN.-Konkordanz III. 6[35(544)a+b], a. a. O.)
kusalena samekkhasi
amanussāpi taṃ vandanti.
= [20] (204). [28] (205). [50] (208).

XXXII[14] (204) *Sutaṃ netaṃ abhiñhaso*
tasmā evaṃ cadembase
jinaṃ vandatha Gotamaṃ ([c] s. auch besond.).
jinaṃ vandāma Gotamaṃ ([d] s. auch besond.).
vijjācaraṇasampannaṃ ([e] s. auch besonders).
Buddhaṃ vandāma Gotamaṃ ([f] s. auch bes.).
= [21] (204). [29] (205). [51] (208).

XXXII[14c] etc. (s. XXXII[14]) vgl. XXXII[14d] etc. und XXXII[14f] etc.

XXXII[14d] etc. (s. XXXII[14]) vgl. XXXII[14c] etc. und XXXII[14f] etc.

XXXII[14e] etc. (s. XXXII[14]) = XXXII[6c] etc., s. dort.

XXXII[14f] etc. (s. XXXII[14]) s. XXXII[14c] und [14f].

Vgl. auch Weber Ms. Part V[7d] (JASBeng. LXII Part I. 25):
buddhaṃ vandanti Gautama.
Vgl. auch B. XXII[14b] *buddhaṃ vandāmi satthāraṃ.*

XXXII[15b+c] (204) *pisuṇā piṭṭhimaṃsikā*
pāṇātipātino luddhā
vgl. J. 468[4b] *pisuṇo piṭṭhimaṃsiko.*
[+5a+b] *Pāṇātipātī pure āsiṃ luddo ...*

XXXII[16–21] (204) s. XXXII[7–14].

XXXII[16] (204) s. XXXII[9].

XXXII[16d+17a+18a+d] s. XXXII[9d+10a+11a+d].

XXXII[17a] s. vorige Parallele.

XXXII[17] (204) s. XXXII[10].

XXXII[18] (204) s. XXXII[11].

XXXII[18a+d] s. XXXII[16d+17a+18a+d].

XXXII[19] (204) s. XXXII[12].

XXXII[19b] s. XXI. 2. 9[7d].

XXXII[19d] s. XXXII[6d].

XXXII[20a] s. XXXII[13a].

XXXII[20a+b] s. XXXII[13a+b].
XXXII[20] (204) s. XXXII[13].
XXXII[21] (204) s. XXXII[14].
XXXII[21c] s. XXXII[14c].
XXXII[21d] s. XXXII[14d].
XXXII[21e] s. XXXII[14e].
XXXII[21f] s. XXXII[14f].
XXXII[22–29] (205) s. XXXII[7–14].
XXXII[22] (205) s. XXXII[7. 8].
XXXII[23] (205) s. XXXII[8].
XXXII[23b] (205) s. XXXII[8d].
XXXII[24] (205) s. XXXII[9].
XXXII[24d+25a+26a+d] s. XXXII[9d+10a 11a+d].
XXXII[25a] s. vorige Parallele.
XXXII[25] (205) s. XXXII[10].
XXXII[26] (205) s. XXXII[11].
XXXII[26a+d] s. XXXII[24d+25a+26a+d].
XXXII[27] (205) s. XXXII[12].
XXXII[27d] s. XXXII[6d].
XXXII[28a] s. XXXII[13a].
XXXII[28a+b] s. XXXII[13a+b].
XXXII[28] (205) s. XXXII[13].
XXXII[29] (205) s. XXXII[14].
XXXII[29c] s. XXXII[14c].
XXXII[29d] s. XXXII[14d].
XXXII[29e] s. XXXII[14e].
XXXII[29f] s. XXXII[14f].
XXXII[30b] (205) *Mahāneru sudassano*
vgl. J. 370[4b] *Mahāneru-nidassanaṃ.*
XXXII[30d] (205) *amamā apariggahā*
vgl. Mvu III. 400. 1 *asamo* (B *amamo*) *apariggaho viśuddho.*
XXXII[32d] (206) *tato bhuñjanti bhojanaṃ*
vgl. Mil. 373[d] *tato bhuñjāmi bhojanaṃ.*
XXXII[33a+b] (206) *Gāviṃ ekakhuraṃ katvā*
anuyanti diso disaṃ ([b] s. auch besonders)
vgl. [33c+d] *pasuṃ ekakhuraṃ katvā*
anuyanti diso disaṃ

XXXII^{33b} etc. (s. XXXII^{33a+b}) = $^{34b.\,34d,\,35b.\,d}$.

XXXII^{33c+d} s. $^{33a+b}$.

XXXII^{34a-b} (206) *Itthiṃ vāhanaṃ katvā*
^{b} s. XXXII^{33b}

vgl. $^{34c+d}$ *purisaṃ vāhanaṃ katvā*
^{d} s. XXXII^{33b}.

$^{35a+b}$ *kumāriṃ vāhanaṃ katvā*
^{b} s. XXXII^{33b}

$^{35c+d}$ *kumāraṃ vāhanaṃ katvā*
^{b} s. XXXII^{33b}.

XXXII^{34b} s. ^{33b}.

XXXII^{34c+d} s. $^{34a+b}$.

XXXII^{34d} s. ^{33b}.

XXXII^{35a+b} s. $^{34a+b}$.

XXXII^{35b} s. ^{33b}.

XXXII^{35c+d} s. $^{34a+b}$.

XXXII^{35d} s. ^{33b}.

XXXII^{36b} (206) *sabbā disā anuparigantī*

vgl. S. III. 1. 8. 8^{a} (I. 75) *Sabbā disānuparigamma* (SS *disā anup*^{o}) *cetasā* = Ud. V. 1^{a} *Sabbā disā anuparigamma* (BD *kamma*) *cetasā*.

XXXII^{37a} (206) *Hatthiyānaṃ assayānaṃ* = Ap. in Par Dīp. V. 48^{10a}.

Vgl. J. 532^{6c} *hatthiyānaṃ assarathaṃ*.

XXXII^{37b} (206) *dibbaṃ yānaṃ upaṭṭhitaṃ*

vgl. J. 541^{145b} *dibbaṃ yānaṃ adhiṭṭhito* = ^{153b}, wo aber *yānam* (Druckfehler?).

XXXII^{39a+b} (206) *Uttarena Kapivanto*
Janogham aparena ca

= Rūpasiddhi-Zitat zu 291. Vgl. oben zu XX. 9^{a}.

XXXII^{43d} (207) *nānādijagaṇāyutā* = J. 545^{71b} (VI. 278).

Vgl. VV. 63^{34b} (V. 13^{34b}) = 78^{12b} (VII. 4^{12b}) = 79^{12b} (VII. 5^{13b}) *nānādijagaṇāyute.*[1]

XXXII^{43d+e} (^{d} s. vorige Parallele, ^{e} s. nächste Parallele)

vgl. J. 547^{10a+b} *Mayūrakoñcābhirude*
nārīvaragaṇāyute.

[1] In 63^{34b} in der Ausgabe *yanayute* gedruckt.

XXXII^{43e} (207) etc. (s. XXXII^{43d+e} und $^{43e+f}$)
vgl. J. 543^{19a} *Mayūrakoñcābhirudaṃ*
Mvu III. 21. 15^{a} *Mayūrakroṃcābhirutaṃ.*
Thag. ^{1113a} *Mayūrakoñcābhirudamhi kānane.*

XXXII^{43e+f} (207) *mayūrakoñcābhirudā*
kokilābhi hi vaggubhi.
vgl. J. 531^{52a+b} *Mayurakoñcābhirude*
kokilābhinikunjite (B^{d} *°kujjite*).

XXXII$^{46-51}$ (207 f.) s. XXXII$^{7-14}$.
XXXII^{46} s. XXXII^{9}.
XXXII$^{46d+47a+48a+d}$ (207) s. XXXII$^{9d+10a+11a+d}$.
XXXII^{47a} s. vorige Parallele.
XXXII^{47} s. XXXII^{10}
XXXII^{48} (207) s. XXXII^{11}.
XXXII^{48a+d} s. XXXII$^{46d+47a+48a+d}$.
XXXII^{49} (207) s. XXXII^{12}.
XXXII^{49d} s. XXXII^{6d}.
XXXII^{50a} s. XXXII^{13a}.
XXXII^{50a+b} s. XXXII^{13a+b}.
XXXII^{50} (208) s. XXXII^{13}.
XXXII^{51} (208) s. XXXII^{14}.
XXXII^{51c} s. XXXII^{14c}.
XXXII^{51d} s. XXXII^{14d}.
XXXII^{51e} s. XXXII^{14e}
XXXII^{51f} s. XXXII^{14f}.

XXXII^{52} (210) *Indo Somo Varuṇo ca*
Bhāradvājo Pajāpati
Candano Kāmasettho ca
Kinnughaṇḍu Nighaṇḍu ca
* $+^{53b-d}$ *devasūto ca Mātali*
* *Cittaseno ca Gandhabbo*
* *Naḷo rājā Janesabho*
$+^{54a+b}$ *Sātāgiro Hemavato* ($^{52c+d+53b-d+54a}$ s. auch besonders)
Puṇṇako Karatiyo Gulo
$+^{55a+c+d+e}$ (211) *Gopālo Suppagedho ca*
Pañcalacando Āḷavako

Pajaṇṇo Sumukho Dadhimukho
Maṇimānicaro Dīgho

vgl. Mm Vidy., Zapiski XI. 236 f.:

236. Z. 5ª v. u. *Indraḥ Somaḥ Sūryo Varuṇaḥ*
+4 v. u. *Prajāpatiḥ Bharadvājaḥ*
Śrīśānaś ca Nandanaḥ
+3 v. u. *Kāmaśreṣṭhaḥ Kunikaṇṭho*
. . . . . [1] *Nikaṇṭhakaḥ*
+237. 4ᵇ *Triśūlī caiva Mātaliḥ*
+3ª *Citrasenaś ca Gandharvas*
+1ᵇ *Nararājo Jinarṣabhaḥ*
+236. 1 v. u. *Sātāgirir Haimavataḥ* (vgl. 233. 25ª *Sātāgiri-Haimavatau*)
Pārṇakaḥ Khadirakoṭidaḥ
+237. 1ª *Gopālayakṣo Ārṭavako*
+2 *Pañcālagaṇḍa-Sumukhau*
Dīrgho yakṣaḥ saparijanaḥ.

XXXII$^{52c-54a}$ (210) s. XX. 10^{2+3a+b} und 7^{2a+3a}.

XXXII$^{52c+d+53b-d+54a}$ s. XXXII$^{52+53b-d}$ etc. und XXXII$^{52c-54a}$.

XXXII^{54a+b} (210) etc. s. XXXII$^{52+53b-d+54a+b}$ etc.

XXXII$^{55a+c-e}$ etc. s. ebenda.

XXXII^{56} (213) s. XXXII^{1}.

XXXII^{56d} s. XXXII^{1d}.

XXXIV. Dasuttarasutta.

XXXIV^{b} (278) = S. II. 1. 7. 2^{b} (I. 48). X. 12. 14^{1b} (I. 214). SN. I, 10^{6} (^{186})^{b} s. ZDMG. 63. 54.

XXXIV^{c} (278) = S. VIII. 5. 9^{4c} (I. 189). SN. III. 3^{7} (^{454})^{c}. Thag. ^{1230c}. Thīg. ^{206c}, s. SN.-Konkordanz, ZDMG. 64.

XXXIV^{d} (278) *sabbaganthappamocanaṃ* = S. X. 7. 3^{2b} (I. 210), wo v. l. S$^{1-3}$ *°gandha°*, C *°gaṇṭha*.

[1] Lücke.

It. 102[3d] *sabbaganthapamocanaṃ* (alle Mss. außer M °*gandha*°).

Vgl. A. IV. 23. 3[2b] (II. 24) *sabbagantha-pamocano.*

It. 112[2b] *sabbaganthappamocano* (BCDEP *gandha* , Pa °*gaṇṭha*°, DEM °*pam*°, C °*bbam*°).

Vgl. auch S. XXI. 4. 10[1d] (II. 278) *sabbadukkha-pamocanaṃ* (v. l. S[1–2] *sabbaganthappamocanaṃ,* S[3] *sabbaganthabbapp*°).

(Außerdem ist das Wort *nibbāna* allen Stellen gemein).

Nachtrag.

D. II. 20 enthält in der Prosa zwei Zeilen (I. 54 Z. 12 + 13), die wie aus Pādas zusammengesetzt klingen. Zum Schluß derselben *dukkhass' antaṃ karissanti* vgl. SN. II. 6[10(283)d] etc. ZDMG. 63. 269 f.

p. 313, Z. 13 und 26, p. 318, Z. 17, p. 329, Z. 7, p. 337, Z. 20 ist statt 63 zu korrigieren 64.

ABBREVIATIONS OF TITLES OF PALI BOOKS

PROFESSOR LANMAN, in the proceedings of the American Academy of Arts and Sciences for 1907, has proposed a modification of the scheme of abbreviations published in this *Journal* in 1896, with the object of receiving the suggestions of Pali scholars on this question. The proposal is to have one letter for each of the four great Nikāyas; two letters for each book in the fifth, the Khuddaka Nikāya; three letters for the Vinaya, and for each book of the Abhidhamma; and four letters for each of the later books. This is both practical and easy to remember; and it will be adopted for this *Journal*, and for use in the forthcoming edition of the Pali Dictionary.

It is suggested that the commentaries, when they come eventually to be published, should be referred to, not by their names, but as the commentary on such and such a canonical text, naming the text; thus D. cm., or DA, instead of Sumv., for Sumangala-vilāsinī; and Dhs. cm., or DhsA, instead of Asln, for Attha-sālinī.

The full scheme is therefore as follows:

PITAKA TEXTS.

A[1] *Anguttara* (quoted by volume and page of the Morris-Hardy edition).

Ap *Apadāna.*

Ud *Udāna* (quoted by page of Steinthal's edition).

It *Itivuttaka* (quoted by pages of Windisch's edition).

[1] No full stops to be used after these abbreviations. Thus: A 1, 127; Dhs 1102.

Kvu	*Kathā-vatthu* (quoted by page of Taylor's edition).
Kh	*Khuddaka-pāṭha* (quoted by canto and verse of Childers's edition).
Cp	*Cariyā-piṭaka* (quoted by canto and verse of Morris's edition).
Jā	*Jātaka* (quoted by volume and page of Fausböll's edition).
Th. 1	*Therā-gāthā* (quoted by verse of Oldenberg's edition).
Th. 2	*Therī-gāthā* (quoted by verse of Pischel's edition).
D	*Dīgha-nikāya* (quoted by volume and page of the Rhys Davids-Carpenter edition).
Dhk	*Dhātu-kathā* (quoted by chapter and section of Gooneratne's edition).
Dh	*Dhammapada* (quoted by verse of Fausböll's edition).
Dhs.	*Dhamma-saṅgaṇi* (quoted by section of E. Müller's edition).
Nd	*Niddesa.*
Ps	*Paṭisambhidā* (quoted by volume and page of Taylor's edition).
Pṭh	*Paṭṭhāna* (quoted by page of Mrs. Rhys Davids's edition).
Pug	*Puggala-paññatti* (quoted by page of Morris's edition).
Pv	*Peta-vatthu* (quoted by page of Minayeff's edition).
Bu	*Buddha-vaṃsa* (quoted by canto and verse of Morris's edition).
M	*Majjhima-nikāya* (quoted by volume and page of the Trenckner-Chalmers edition).
Yam	*Yamaka.*
Vin	*Vinaya* (quoted by volume and page of Oldenberg's edition).
Vv	*Vimāna-vatthu* (quoted by canto and verse of Gooneratne's edition).
Vbh	*Vibhanga* (quoted by page of Mrs. Rhys Davids's edition).
S	*Saṃyutta-nikāya* (quoted by volume and page of Feer's edition).
Sn	*Sutta-nipāta* (verses quoted by number of verse, prose by page, of Fausböll's edition).

LATER BOOKS.

(All to be quoted by pages, except as stated.)

Asln *Attha-sālinī.*
Anvs *Anāgata-vaṃsa* (J.P.T.S., 1886).
Abhs *Abhidhammattha-saṅgaha* (quoted by chapter and section of Rhys Davids's edition, J.P.T.S., 1884).
Abhp *Abhidhānappadīpikā.*
Kacc *Kaccāyana's Sandhikappa.*
Khus *Khudda-sikkhā* (J.P.T.S., 1883).
Gnvs *Gandha-vaṃsa* (J.P.T.S., 1886).
Jina *Jinacarita* (quoted by canto and verse of Rouse's edition, J.P.T.S., 1905).
Jinā *Jinālaṅkara.*
Dāvs *Dāṭhā-vaṃsa* (quoted by canto and verse of Rhys Davids's edition, J.P.T.S., 1884).
Dpvs *Dīpa-vaṃsa* (quoted by canto and verse of Oldenberg's edition).
Nett *Netti-pakaraṇa.*
Peṭa *Peṭakopadesa.*
Pgdp *Pañca-gati-dīpana.*
Mhvs *Mahā-vaṃsa* (quoted by chapter and verse of Geiger's edition).
Miln *Milinda-pañho.*
Mūls *Mūla-sikkhā.*
Yogā *Yogāvacara Manual.*
Vism *Visuddhi-magga.*
Sdhs *Saddhamma-saṅgaha* (J.P.T.S., 1890).
Sdhp *Saddhammopāyana* (J.P.T.S., 1877).
Sand *Sandesa-Kathā.*
Sāsv *Sāsana-vaṃsa.*
Sumv *Sumaṅgala-vilāsinī* (J.P.T.S., 1885).

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